

Mat. 57

&

Angus Matheson

ROSG GAIDHLIG

SPECIMENS OF GAELIC PROSE

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INTRODUCTION

THE extracts contained in this little book fall into three divisions—

- (1) Modern Scott'sh Gaelic, from 1700 to the present day (pp. 1-141).
- (2) Early Modern Gaelic: *circ.* 1500 to 1700 (pp. 141-181).
- (3) Middle Gaelic: *circ.* 1000-1500 (pp. 181-192).

The examples from the first of these three periods are distinctively Scottish, being uninfluenced by Irish tradition. To this period belongs the great bulk of our Gaelic prose, and much of it is of high literary quality. Of one of the Rev. Dr Norman Macleod's writings Professor Blackie says that "for graceful simplicity and profound pathos, it is second to nothing that I know in any language, unless, indeed, it be the account of the death of Socrates in Plato's *Phaedo*, and some well-known chapters in the Gospel of St John." The piece referred to, *Long Mhór nan Eilthireach*, is indeed a fine example of restrained and dignified pathos, and in Dr Macleod's hands, Gaelic proved itself a vehicle not less effective of gaiety, of humour, and of orderly exposition. Yet Dr Macleod was not the only great Gaelic writer of his day, and since his time there have been, and are still, many writers whose work will bear comparison with the best. The quality of graceful simplicity seems to be inherent

in Gaelic prose, as it is in Gaelic poetry. In addition there are the freshness and sincerity that come from close touch with the people and their country. The language itself is copious and idiomatic, rich too in suggestion through reference to proverb or tradition. The excellencies of Gaelic prose are in essence those of Plato's Greek, and of modern French. This body of sound and excellent literature is known and appreciated by a few only, for it is the unhappy fate of Gaelic, in this great and free country, to be practically excluded from the elementary schools of the Highlands.

The second series of extracts (Early Modern) is written in the traditional literary style which was common to Ireland and Scotland up till the end of the seventeenth century. To illustrate this unity, and at the same time to give an introduction to a great prose writer, extracts have been included from Dr Geoffrey Keating's *Forus Feasa ar Eirinn*. It is interesting to note that Bishop Carswell, who wrote about a hundred years before the Clanranald historian MacVurich, and quite sixty years before Keating, is more modern in form than either of them. His translation of John Knox's *Liturgy* is a remarkable piece of work, which, besides its value for the history of the language, furnishes in its conception and in its original passages a fine testimony to the piety and patriotism of the translator.

The third section contains all there is of Middle Gaelic that may be termed Scottish, namely the Gaelic text of the *Book of Deer*, and the Macdonald Charter, the sole surviving specimen of the Gaelic charters granted by the Lords of the Isles. Here again the literary form is that common to Ireland and Scotland.

Further, the formulæ of the legend of Deer (p. 184) can be readily paralleled from purely Irish sources. I regret that considerations of space have prevented me from attempting to illustrate the *Book of Deer* as it deserves. The facsimiles (slightly reduced) of two pages will form a useful introduction to manuscript reading.

As to the text, in the first section (pp. 1-141) an attempt has been made at consistency of spelling. Contracted forms of words—the bane of modern written Gaelic—have been freely extended, but if a second edition of the book were required, the process could be carried still further with benefit. At present there is a tendency to make the written language reproduce all possible contractions of common speech, and the result is unsightly and often obscure. The sound principle is to write each word in full, except in the case of recognised contractions of old standing. The text of MacVurich has been made on the whole consistent with itself, but I have not taken it upon me to make it consistent with Keating. In the extracts from Carswell, the chief changes have been in separating words.

Of the notes it may be said, after Kirk, “do ghabhas mar congnamh do’n obair-si dioghlom ughdairidh an uile cháil . . . achd gu ba reul iuil agus soluis dhamh m’eólas féin air uireasbhuidh nam mac-léighinn.”

That the book as a whole will be found helpful to teachers and students, and that it will serve to advance the study of Gaelic, is the earnest hope of An Comunn Gaidhealach and of the Editor.

An Comunn proposes to publish a similar volume of Specimens of Gaelic Poetry.

AN CLAR-INNSIDH

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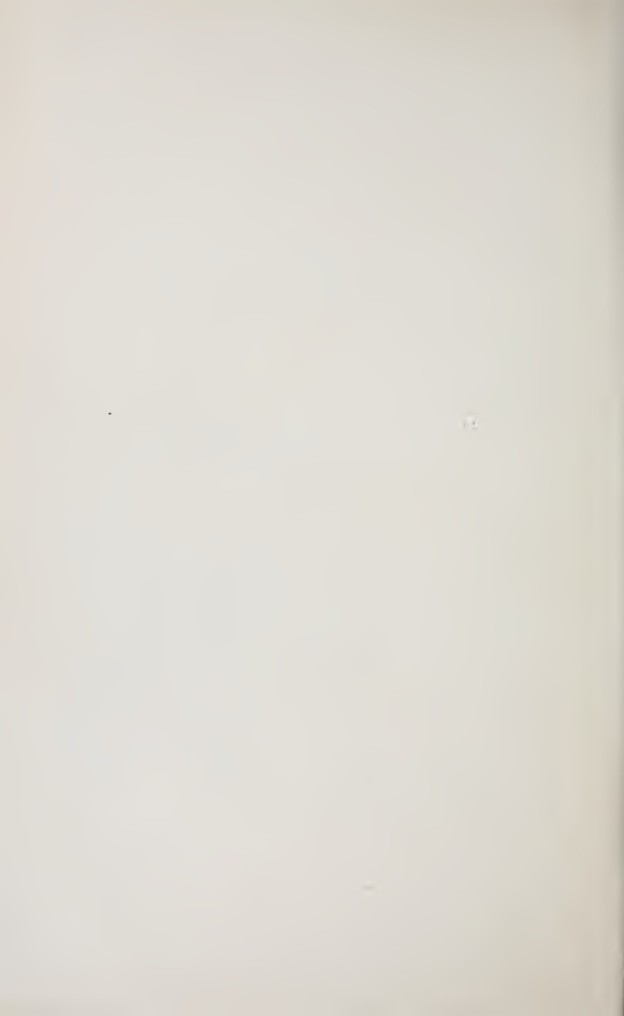
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CORRECTIONS

- p. 15, l. 4, for *as* read *is*.
p. 46, l. 21, for *a' chluich* read *a chluich*.
p. 79, l. 32, for *briatha* read *briathra*.
p. 138, l. 30, p. 141, l. 12, for *Ghriminis* read *Ghrìminis*.
p. 141, l. 30, for *noamhtha* read *naomhtha*.
p. 161, l. 26, for *aig* read *air*.
p. 174, l. 8, for *MMIC* read *MIC*.
p. 191, l. 6, for *ris* read *ris*.
p. 215, last two lines shou'd read :—
 uisge an easain air mo dhos
 cha laigh rosad orm a chaidh. A O
p. 218, l. 30, for of themselves read [↑]by themselves.
p. 221, l. 31, read v. p. 50 note.

ADDITIONS

- p. 111, *I Cholum Chille*: this article, taken from *Cuairtear nan Gleann*, was evidently adapted by the original writer from the description of Iona given by Thomas Pennant, who visited the island in 1772. It has therefore no independent authority. Pennant mentions (p. 245) *Clachnan Druineach* in error for *Cladh nan Druineach*, and out of this the writer in the *Cuairtear* evolved *Clachan nan Druidhneach*, a name which does not occur in Iona.
A good account of Iona is given by Donald Monro, Dean of the Isles, 1549, in his valuable "Description of the Western Isles of Scotland called Hybrides." Bishop Pocock, who visited Iona in 1760, also gives a full account.
- p. 151, *Cogadh a' Choimhcheangail*: for an account of the campaigns of Montrose, see Mr John Buchan's "The Marquis of Montrose" (Nelson & Sons).
- p. 185, l. 24: after *cléireach add*: agus bha e marbh ach beag (*or, is beag nach robh e marbh*).



SEANN SGOIL

[Sgriobhadh an earrann a leanas le DOMHNALL MAC FHIONGHAIN, Ard Fhear-teagaisg na Gàidhlig ann an Oil-thigh Dhun-éideann. Chaidh a cur a mach an toiseach anns a' *Ghàidheal*, anns a' bhliadhna 1874. Tha am Fear-teagaisg an so a' deanamh iomraidh thaitnich air an sgoil anns an d' fhuair e fhéin a cheud ionnsachadh, ann an eilean Cholasa.]

BHO linn an Ath-leasachaidh b' e, gun teagamh, lagh na rioghachd gu 'm biodh Sgoil is Eaglais anns gach Sgìreachd; ach bha Sgìreachdan na Gàidhealtachd farsuing, agus cha robh Sgoilean ach tearc. Chomhdaich dorchadas taobh an Iar na Gàidhealtachd. I? ann a chum an dorchadais so fhuadach a chuireadh air bonn, ochd fichead bliadhna roimh so, a' " Chuideachd Urramach ata chum Eòlas Criosdaidh a sgaoileadh air feadh Gàidhealtachd is Eileana na h-Alba "—Cuideachd a bhreac an taobh an Iar le tighean-sgoil, is a chuir Gàidhealtachd na h-Alba fo chomain nach urrainnear innseadh. A réir riaghailtean na Cuideachd bha e mar fhiachaibh air Uachdarain an fhearainn tighean freagarrach a thogail, agus croiteag fhearainn a chur air leth do 'n Mhaighistir-sgoil. B' ann leis a' Chuideachd so a bha an t-Seann Sgoil air a cumail suas.

Cha 'n abradh fear-turuis, maith dh' fhaidte, gu robh an tigh air a thogail an àite ro thaitneach. Cha robh beanntan àrda, no glinn fhàsail, no coilltean dosrach 's an t-sealladh, no iomadh nì eile a bheireadh aoibhneas do 'n t-sùil. Ach bha an tigh goireasach air

na sgoilearan; agus bha réidhlean gorm air gach taobh dheth air am faigheadh a' chlann comas cluiche g' an toil; bha lochan uisge f'a chomhair a bhiodh miaghail ris an reothadh; is bha geodhachan uaigneach mara dluth air làimh mar gu'm biodh iad air an cruthachadh air son balaich a mhealladh air snàmh. Agus cha robh " an sealladh mu 'n cuairt," lom, cianail, mar a chitheadh am fear-turuis e, gun a luach féin an sùilean a' bhalachain a chaidh àrach anns an àite. B' e dhachaidh e; agus do bhrìgh so bha gach cnoc, is allt, is lànag na bu mhaisiche leis-san na 'n aon àite a b' àillidh' air an do dheàrrs grian rianh; air chor 's gu faodadh e ràdh, gun toibheum, mu dhachaidh mar thuir an Salmadair mu Shion:

Oir t' òglaich tha a' gabhail tlachd
 'N a clachaibh breagh gach uair;
 Tha deagh thoil aig do sheirbhisich
 D' a luaithe is d' a h-ùir.

A thuilleadh air so, chitheadh air gach làimh seallaidhean a thogadh inntinn an sgoileir o dhleasan an là. An sud tràigh, nach tadhail an t-iasgair fathast ach fo gheilt, air an do chuir a shinnsearan blàr fuilteach a' dion an dachaidh o choigrich a' chuain; an so Dùn, le fhrògan dorcha comhdaichte thairis " le foghnan, fraoch, is fólach," a' toirt dearbhadh follaiseach air na naigheachdan a dh' innseas seann daoine mu na linntibh an-ìochdmhor a thréig; anns an tolmán uaine ud mu'n cuairt do làrach an teampuill tha aithrichean air an tulgadh 'n an cadal siorruidh le monmhor an t-sruthain air a mhùchadh le buille throm na tuinne air an tràigh. F'a chomhair tha Cuan mór na h-Airde 'n Iar, an comhuaidh a' dùsgadh suas uamhuinn, ioghnaidh, is ard-thoilinntinn, co-dhiù a chithear e air a luasgadh le doininn a' gheamhraidh, no a' cadal gu séimh fo ghréin an t-samhraidh.

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Cha 'n fhaicear, taing do 'n Fhreasdal, ach annamh a nis coimeas do 'n fhàrdaich ris an abairteadh an Tighsgoil. Tigh fada, farsuing, dorcha, le bhallachan iosal de chloich ghlais nach do ghearain air buillean an ùird, air an salachadh air an taobh muigh le crè, air an taobh stigh air an dubhadh le toit. Dorus air gach taobh do 'n tigh, ach gun chomhla mar bu trice ri aon diùbh. Chiteadh anns a' gheamhradh sgathach fhraoich ri taobh an fhuaraidh de dhorus an t-soirbheis air a cumail 'n a seasamh le cas camain. Rachadh an sgathach a chaitheamh a lion beagan is beagan a' lasadh na teine; agus bhiodh an sin boitein connlaich a' gleidheadh fagsaidh gus an tigeadh mart no each miomhail an rathad a dh'itheadh e. Anns an t-samhradh bha 'n tigh fosgailte gu farsuing, fialaidh do sgoilearan de gach seòrsa. Urlar de thalamh fuar, fliuch, ach làrach na teine a mhàin. Unneagan leth-lionte le pluic, 's an còrr comhdaichte le lic is clach r' a cul. Dà tholl air druim an tigh a leigeil a mach na toit nach iarradh a rathad troimh dhorus no uinneig. Dà theine air an urlar dlùth air meadhon an tighe, agus clach eatorra. B' i chlach so "Stòl (no furn) an aithreachais." Is tric a rinn mi cron latha fuar geamhraidh a dh' aon ghnothuch air son faotainn air an stòl. Bha déileachan a gheibhteadh air a' chladach sìnte air clachan a' deanamh àitean-suidhe; agus bha dà sheana bhord le casan briste air an urlar aig am faighteadh sgrìobhadh le beagan cunnairt. Agus ma bha àirneis an tighe-sgoil gann, cha robh àsaig an sgoilear duilich a ghiùlan. Leac-sglèat ghlas le ruith oibreachaidh oirre, paipeir-sgrìobhaidh cho saor 's a gheibheadh cailleach nan uibhean an Grianaig, dubh de shùghadh an daraich, peann de dh' ite an t-sùlanaich, Gray, Leabhar Aithghearr nan Ceist, Biobull Gàidhlig air a chomhdach le craiceann caorach, agus deagh chaman.

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Bhiodh e eu-comasach do 'n fhear-theagaisg a bu chomasaiche sgoilearan maith a dheanamh air a leithid so de chothrom; ach tha mi creidsinn ged bhiodh gach tigh 's gach goireas a b' fhearr aig mo sheana mhaighistir (cha 'n ann r' a chur na dhéidh e), nach faigheadh an sgoil an cliù a b' àirde o fhir-cheasnachaidh ar latha-ne. Cha robh eòlas a' mhaighistir ro fharsuing; agus cha d' fhuair e cothrom air na dòighean a b' fhearr air sgoil a riaghladh, no air eòlas féin a theagasg d' a sgoilearan, fhaicinn no ionnsachadh. Bha e, gun teagamh, an Glaschu 'g a cheasnachadh, agus dh' innis an Dr. Mac-Lèid dha nach b' urrainn dèasan leasan Gàidhlig a thoirt da. Air diomhaireachd an lagha "Leathan ri leathan, is caol ri caol," bha e mion-eòlach; ach na'm biodh an sgoil air a pàigheadh a réir mar a fhreagradh na sgoilearan na ceistean a chuirear air cloinn an diugh, is mór m' eagal nach biodh tuarasdal a' mhaighistir a bheag na b' àirde na bha e.

"Na labhair ach maith mu na mairbh," theirteadh "shean; agus gu fìrinneach 's ann le urram agus le seirc a b' airidh seann mhaighistirean-sgoil na h-Alba a bh^A air an cuimhneachadh. Agus ged nach rachadh mo sheana mhaighistir a thaghadh á measg dròbh an diugh a lionadh àite falamh, b' airidh e air meas agus air tlachd, agus is ann le meas agus le tlachd a tha a chuimhne air a gleidheadh aig gach sgoilear a bha fo theagasg. Cha bhithinn seachd bliadhna dh' aois 'nuair a chaochail e; ach tha mo chuimhne an diugh air a dhreach is air a dhòigh cho maith 's a bha i an latha dh' adhlaiceadh e. Bha e anns an arm 'n a òige, agus thug an t-oileanachadh a fhuair e an sin seasamh dìreach is gluasad fearail dha nach do dhealaich ris ré a bheatha. Duine breac-liath, mu dheich-is-tri-fichead; deas 'n a phearsa; aghaidh

thuigseach; cridhe blàth; nàdur ath-ghoirid; a cheum air tromachadh is uilt air teannachadh; ach a spiorad gun taiseachadh—a mhisneach cho àrd is aignidhean cho togarrach ri aois ochd-bliadhna-deug. Cha robh balach anns an sgoil a bu deise a bhreith air caman, na bu déine a chur gu tadhhal. *Goal*

Saoilidh mi gu faic mi an seann duine sunndach a' tighinn am fradharc air maduinn reòta gheamhraidh, le 'aid ghibich a bha uair-eigin dubh, le chòta clò, is le bhata glas-daraich 'n a laimh. Chi e a mhac féin a' leigeil seachad na cnaige. "A thuaisd, a thràill, a sgagaire bhoichd!" their an t-athair, is a nuas leis a' chòta mhór. As déidh na cnaige gu luth-mhor bheir e, a' greimeachadh ceann caol a' bhata; agus an tiota tha i aig an tadhhal as faide air falbh. Theid ar gairm a steach, is theid na camain fo 'n bhord. Tòisichear obair an latha le ùrnuigh dhùrachdaich an Gàidhlig; theid earrann de 'n Bhiobull a leughadh, is na Ceistean a chur. Tha 'n sin sgrìobhadh is cunntas, cunntas is sgrìobhadh, gu feasgar. Leughar am Biobull. Co-dhùnar le ùrnuigh. Bheirear na camain am follais, is bithear ag iomain gus an toir an oidhche as ar sùilean e.

"Sgoil thruagh! teagasg boichd!" their an Leughadair. "Tigh-sgoil truagh," their mise, agus teagasg easbhuidh-each; ach teagasg, ann an tomhas, a dh' fhaodadh a bhi air a leantainn le buannachd ann am móran de na Sgoilean Gàidhealach air an là an diugh. B' e tighean dona is droch phàigheadh cuibhrionn mhóran de mhaighistirean-sgoil na Gàidhealtachd anns an am a dh' fhalbh. Is mór an t-aobhar taingealachd gu bheil cinnt air atharrachadh chum na cuid as fearr anns an rathad so anns an am ri teachd. Tha foghlum is sgil 'n an dreuchd

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air iarraidh o mhaighistirean-sgoil, a nis nach robh air iarraidh o'n aithrichean; agus tha so freagarrach. Ach cha 'n 'eil mi gun amharus nach b' fheairrd ar Maighistirean-sgoil ùra anns a' Ghàidhealtachd tuilleadh de chleachdainnean nan seann laoch a leantainn na tha cuid diubh deas gu dheanamh. Am measg nan seann mhaighistirean-sgoil Gàidhealach gheibhteadh air uairibh na daoine a b' fhoghlumte anns an tìr. Ann an seirbhis a' Chomuinn a dh' ainmich mi, agus ann an tighean nach robh a bheag na b' fhearr na 'n tigh air an do rinn mi iomradh, shaothraich, ré móran d' am beatha, air deich no dusan punnd Sasunnach 's a' bhliadhna, an dà Ghàidheal—(a mach o Oisean)—a b' àirde buaidhean a sgrìobh anns a' Ghàidhlig—Alasdair Mac Mhaighistir Alasdair agus Dughall Bochanan.

Cha b' ionann beachd do na daoine so agus do mhóran de mhaighistirean-sgoil òga ar latha-ne mu theagasg cloinne. Tha eagal orm gu bheil an creidimh a' neartachadh 'n ar measg, gur e crìoch araid Maighistir-sgoil uiread airgid 's as urrainn da a bhuanachd le 'sgoil; agus gu bheil clann air an deagh theagasg ma leughas iad gu blasda cànan nach tuig iad, no ma sgrìobhas iad gun mhearachd latha cheasnachaidh 103,070,010 ged nach 'eil fios aca féin no aig duine d' an daoine cìod e fo 'n ghréin a tha 103,070,010 a' ciallachadh. Tha Leughadh is Sgrìobhadh is Cunntas ro fheumail anns an sgoil—cha deanar sgoilear as an eugmhais; ach cha 'n 'eil dleasdanas a' mhaighistir-sgoil crìochnaichte le Leughadh is Sgrìobhadh is Cunntas, ged a thuigteadh cìod e mu bheilear a' Leughadh 's a' Sgrìobhadh 's a' Cunntas. Tha Oileanachadh cho feumail ri—dh' fhaoidte ràdh na 's feumaile ua—

Foghlum. Cha 'n e Eòlas faruing ach deagh Chleachdadh crìoch teagaisg.

“ Am meangan nach sniomh thu,
 Cha spion thu 'n a chraoibh e ;
 Mar shineas e gheugan,
 Bithidh a fhreumhan a' sgoileadh.”

Bhiodh e duilich leam a chreidsinn gu 'n do chleachd Dughall Bochanan aon dòigh air spionadh nan craobh anns an tigh aoraidh air an t-Sàbaid, agus dòigh eile air sniomh nam meangan anns an Sgoil ré na seachduin. Is anns a' chànan a thuigeadh an sluagh a shearmonaich 's a sheinn e—an ann an cànan nach tuigeadh iad a theagaisg e na Sgoilearan? An uair a bha Mac Mhaighistir Alasdair a' brosnachadh nan Gàidheal gu eirigh a sheasamb còir nan Stiubhartach, sheinn e 'Orain iomraiteach an Gàidhlig—an saoil thu an ann am Beurla bheireadh e earail air cloinn bhig? “ B' fhearr leam,” ars' an t-Abstol Pòl, “ cuig facail a labhairt anns an eaglais [na 'm bu mhaighistir-sgoil e nach abradh e 'anns an sgoil'?] le m' thuigse, chum gu'n teagaisginn daoine eile mar an ceudna, na deich mìle facal ann an teangaidh choimhich.” Ach tha móran de mhaighistirean-sgoil na Gàidhealtachd de atharrach beachd. Nach duilich, an uair a tha tighean-sgoil eireachdail 'g an cur suas anns gach àite, is an uair a tha 'n rìoghachd a' pàigheadh móran airgid gach bliadhna air son ar Maighistirean-sgoil ionnsachadh, ma bhios aobhar againn a ràdh mu 'n teagasg a gheibhear 'n ar Sgoilean Gàidhealach, “ B' fhearr leam fhéin an t-seann dòigh!”

e/

AIR CRUINN-MHEALLAIBH SOILLSEACH
NAN SPEUR

[Rugadh an t-urramach ALASDAIR MAC GRIOGAIR anns a' bhliadhna 1806, ann an Gleann-garan, ri taobh Uisge Dhé, an siorramachd Obar-dheadhain, far an robh athair 'n a mhinisteir. Ghluais athair gu sgìre Chill Mhoire an Tròndairnis 's an eilean Sgitheanach, agus an déidh àireamh bhliadhnachan, shuidhicheadh ALASDAIR MAC GRIOGAIR gu bhi 'n a cho-aoghaire d'a athair. Dh' fhan e ann an sgìre Chill Mhoire gus a bhliadhna 1850, 'n uair chaidh a ghairm do eaglais Ghaidhlig Dhun-éideann. Tri bliadhna 'n a dheidh sin chaidh e do Inbhir-nis, far an do chaochail e anns a' bhliadhna 1881. Sgrìobh e àireamh mhór phaipeirean air iomadh steidh anns a' *Chuaiartear*, am *Fear-tathaich nam Beann*, agus anns a' *Ghàidheal*, cuid diubh fo'n ainm *Sgiathanach* is cuid eile fo'n ainm *Alasdair Ruadh*. Bha buaidh shònraichte aig an duine fhoghlumte agus urramach so air nochdadh ann an cainnt shoilleir bhrìoghmhor nithean arda agus cudthromach nach gabh mìneachadh gu furasda 's a' Ghàidhlig, agus tha a' bhuidh sin r'a faicinn anns na h-earrannan a leanas.]

SOLUS AGUS DORCHADAS

DH' AINMICH sinn cheana, gur i a' ghrian ata toirt soluis agus teas do na reultaibh uile, agus air do'n talamh so a bhi 'na reul, tha e mealtuinn buannachd an t-soluis agus an teas so mar an ceudna. Tha dàrna leth na talmhainn a ghnàth air a shoillseachadh leis a' ghréin,

agus tha 'n leth eile ann an dorchadas. Ach o 'n tha 'n talamh a' tionndadh air a mhul féin, o 'n iar gus an ear, gach uile cheithir uaire fichead, tha solus agus dorchadas a' teachd oirne mu seach, anns an ùine sin. Mar so, tha là agus oidhche a' leantuinn a chéile; agus an uair ata an taobh air a bheil sinne de 'n chruinne-ché air a shòillseachadh, tha 'n taobh eile dheth ann an dorchadas. Air an aobhar sin, an uair a bhios an latha againne 's an Eilean Bhreatunnach, bithidh an oidhche aca an Innsibh na h-àirde 'n ear—ann an *China* agus ann an *Australia!* Tha mar an ceudna, claonadh sònraichte aig mul na talmhainn, trid a bheil solus na gréine a' bualadh aig amannaibh de 'n bhliadhna, air earrainn na 's lugha de chearnaibh tuatha na talmhainn, na aig amannaibh eile; air an aobhar sin, tha na làithean againn fada agus goirid, a réir sin.

Feudaidh sinn a nis ainmeachadh nach 'eil na cuairtean, na cearcaill, no na slighean farsuing sin, anns a bheil na reultan a' siubhal mu thimchioll na gréine, gu h-ìomlan cruinn, ach air cumadh uibhe; air an aobhar sin, tha e furasda fhaicinn, an uair ata a' ghrian air a suidheachadh ann am meadhan nan cuairt sin, gu 'm bi na reultan ata gluasad annta, na 's faide o'n ghréin, aig amannaibh àraidh de 'n bhliadhna, na aig amannaibh eile. Ceart mar so, ma ta, tha 'n talamh a' siubhal mu thimchioll na gréine, ann an cearcall ata na 's mò ann am fad, na tha e ann an leud; uime sin, tha e air uairibh de 'n bhliadhna fada o'n ghréin, agus air uairibh eile na 's giorra uaipe; agus tha so, maille ris a' chlaonadh ata 'n a mhul féin, a' deanamh Samhraidh is Geamhraidh, a chionn do thaobh nan astar eugsamhla ata 'n talamh o'n ghréin, nach 'eil a chearnan iomallach a' mealtuinn a soluis agus a teas, ann an tomhas co-ionann.

Tha gach cuairt agus gach caochladh dhiubh so air am faotainn a mach co cinnteach agus co eagnuidh le reuladairibh, agus air an tomhas co cùramach leo, 's gu bheil fios aca air a' cheart uair agus mhionaid anns an crìochnaich gach reul a turus, agus cia co fada 's ata an laithean, agus am bliadhnaichean fa leth. Gu cinnteach is iomadh innleachd a fhuair an duine a mach; ach an déidh sin cia faoin a dhìchioll, agus cia co neo-iomlan a chomas, chum slighean agus oibre an Ti ghlòrmhoir sin a rannsachadh a mach ata 'n a shuidhe air cuairt na talmhainn! An urrainn sinne le rannsachadh Dia fhaighinn a mach gu h-iomlan? Feuch is iad na nithe air an robh sinn a' labhart cuid d' a shlighibh; ach cia beag a' chuibhrionn a chuala sinn dhiubh?

DLUTH-THARRUINGEACHD

Thug sinn cheana fa-near ann an earrannaibh eile, cuid de na buaidhibh ata r' am faicinn air cruinn-mheallaibh soilseach nan speur. Labhair sinn air an àireamh, am meud, an astar, agus an soilleireachd; ach tha buaidhean eile orra, air nach do labhair sinn fathast; agus is iad sin, an dòigh air a bheil iad a' gluasad, agus an dluth-tharruing nàdurra ata eatorra.

Tha e 'n a bhuidh air gach nì gu fan e aig fois mur gluaisear e le cumhachd eigin eile. Ged is innleachdach an obair a chithear ann an uaireadair, gidheadh cha ghluais e mur teannaichear a shlabhraidh. Cha charaich am peileir as a' ghunna, gus an cuirear teine ris an fhùdar. Ceart mar sin, cha ghluaiseadh an talamh, no na reultan, mur biodh cumhachd eigin air a ghnathachadh chum an greasadh mu 'n cuairt air an slighibh móra agus farsuing féin.

A rìs, tha e air fhaotainn a mach gu bheil, a thaobh nàdair, dluth-tharruing eadar gach aon nì anns a' chruith-eachd, chum an dlùthachadh r'a chéile. Is buaidh so a chithear anns na smùrneanaibh as lugha, cho mhaith is anns na meallaibh as motha anns a' chruitheachd. Chithear e anns a' bhraon as lugha de 'n drùchd air an lus mhaoth. Is e an dluth-tharruingeachd so ata deanamh an drùchd 'n a chuirneanaibh cruinn agus boillsgeach air bileagaibh an fhèid; agus is e mar an ceudna tha gluasad nan cruinn-mheall soillseach anns na speuraibh. Tha an dluth-tharruingeachd so làidir no lag, a réir meud agus astar nan nithe anns a bheil an cumhachd so air a shuidheachadh. Air do 'n talamh so, uime sin, a bhi 'n a mheall anabarrach mór, tha e a' tarruing gach mill eile ata am fagus da, g' a ionnsaigh féin. Mar so, tilgeadh neach clach suas os a chionn anns na speuraibh, agus tuitidh i gu h-ealamh a nuas dh'ionnsaigh na talmhainn far an laigh i gun charachadh. Agus c'ar-son? Tha, a chionn gu bheil an talamh a' dluth-tharruing na cloiche d' a ionnsaigh féin! Tha fhios againn nach soirbh le móran so a thuigsinn, oir their iad gu bheil a' chlach a' tuiteam le cudthrom féin; ach nach 'eil an cudthrom ceudna aice gu dol suas anns na speuraibh, no gu gluasad air slighe 'sam bith eile? Gun teagamh 'sam bith dheanadh i sin, mar biodh an talamh 'g a dluth-tharruing a nuas d' a h-ionnsaigh féin. Is ann, uime sin, trìd na dluth-tharruing so, a tha na reulta agus a' ghrian a' buanachadh 'n an àitibh, air an slighibh féin anns na nèamhaibh. Tha Dia "a' crochadh na talmhainn," agus gach reul eile "air neoni," agus tha iad a' buanachadh 'n an cuairtibh féin trìd na dluth-tharruing ata annta agus eatorra féin. Air do 'n ghréin a bhi mór seach na reultan, tha i 'g an

tarruing d' a h-ionnsaigh féin, ach tha iadsan, mar an ceudna, a' tarruing aon a chéile, agus air an tarruing iad féin le reultaibh eile mu 'n cuairt doibh; air chor 's gu bheil a' ghrian agus na reulta mar so a' comh-chothromachadh a chéile. Tha iad air an socrachadh 'n an dluth-tharruing, mar gu 'm biodh iad air meidh, air sheòl 's nach toir a h-aon diubh buaidh air an aon eile! Is do-thuigsinn an gliocas a shuidhich iad air an dòigh so, air chor is gu bheil iad cosmhuil ri cuidhleachaibh an uair a ghluaisear iad le uisge, teine, no toit. Mar so, tha na reultan agus a' ghrian air an suidheachadh aig a leithid a dh' astar o chéile 's gu bheil iad, trid na dluth-tharruing a bhuilich Dia orra, a' comh-chothromachadh a chéile le eagnuidheachd mhiorbhuilich. Air dhoibh a bhi mar so air an socrachadh thug Dia orra gluasad le facal a chumhachd, agus tha iad, uime sin, a' gluasad le riaghailt agus le laghannaibh a tha gu neo-chrìochnuichte na 's eagnuidhe na 'n obair-chuidhleachan as grinne a rinneadh riamh le làmhaibh innleachdach dhaoine.

NA SIUIL-MHARA

Chum na dluth-tharruingeachd so air a bheil sinu a' labhairt a dheanamh na's soilleire fathast, bheir sinn eiseimpleir m'a timchioll o na seòlaibh-mara. Air do 'n ghealaich a bhi na's teinne air an talamh na na reultan agus a' ghrian, tha neart na dluth-tharruing aice air a mhothachadh gu soilleir. Tha i a' tarruing, uime sin, d' a h-ionnsaigh an àite sin de 'n talamh a bhios a ghnàth f'a comhair. Air do 'n talamh a bhi 'n a sluth a tha cruaidh agus daingean, cha drùidh a cumhachd co mór air; ach air do na h-uisgeachaibh a bhi na 's usa a ghluasad, tha iad gu mór air an luasgadh le

dluth-tharruing na gealaich. Tha, uime sin, na h-àitean de 'n fhairgè a tha dìreach fa chomhair na gealaich air an tarruing le a neart d' a h-ionnsaigh féin, air chor as gu bheil na h-uisgeachan ag eirigh suas na 's airde na bha iad, agus an sin their sinn gu bheil muir-làn ann; ach an uair a theid a' ghealach seachad air an àite shònraichte sin, tuitidh na h-uisgeachan air an ais a ris gus am bi muir-tràghadh ann.

Air an dòigh cheudna, tha cumhachd aig a' ghréin es cionn uisgeacha na talmhainn a chithear gu soilleir aig amannaibh sònraichte. Tha a' ghealach a' gabhail mìos gu dol timchioll air an talamh, agus air an taobh a stigh de 'n ùine sin, tha i dà uair air an aon ruith ris a' ghréin; is e sin, an uair ata i làn agus a' caochladh; agus air an aobhar sin, air do dhluth-tharruing na gréine agus na gealaich a bhi dol ann an co-bhoinn r' a chéile, agus a' tarruing nan uisgeachan air an aon rathad, tha an cumachd air an dòigh so na 's treasa na 'n uair a bhios iad a' tarruing an aghaidh a' chéile. Air an aobhar sin, ma ta, tha reothairt agus contraigh 'g ar fiosrachadh gach uile cheithir la deug. Tha 'n làn-mara teann air uair na 's fadalaiche gach là, a chionn, air do 'n ghealaich a bhi siubhal 'n a cearcall féin, gu 'n gabh an talamh an ùine sin chum an t-àite ceudna anns a bheil muir-làn an diugh, a thoirt fa chomhair na gealaich an nàireach. Tha 'n làn-mara na 's àirde anns an earrach agus anns an fhogharadh na aig uair air bith eile de 'n bhliadhna; do bhrìgh, an sin, gu bheil dluth-tharruing na gréine agus na gealaich ro làidir a thaobh nan àitean d'a chuairt anns a bheil an talamh anns na h-amannaibh sin de 'n bhliadhna.

An uair a bheachdaicheas sinn air na nithibh mior-bhuileach so uile, deanamaid gairdeachas ann-san ata 'g

an cumail suas le fhreasdal féin. Is Esan an Ti “ a chàrnas suas mar thorr uisgeacha na fairge, agus a chuireas an doimhne suas ’n a thighibh-tasgaidh.”

DUATHARACHD NA MARA

[Is tearc r’a fhaotainn am measg Ghàidheal òga ar latha-ne fear as géire tuigse air fìor chridhe ar luchd-dùthcha, gu h-àraidh air cridhe nan eileanach, na COINNEACH MAC LEOID. Agus ma’s maith a thuigse air sin, cha mheasa chomas air am beachdan is am faireachdainnean a nochdadh ann an briathraibh cubhaidh, snasmhor, fileanta. Tha an earrann so d’a chuid saothrach ’n a tigh-tasgaidh làn de nithibh sean is ùr. Rugadh COINNEACH MAC LEOID ann an eilean Eige.]

THEIRTEADH gu’m ‘ bu dual do isean an ròin dol thun na mara,’ agus tha e ceart cho dual do’n Eileanach a shùil ’s a chridhe ’s a làmh a thionndadh ris a’ Chuan Shiar. Agus gun tighinn air sin idir, ar leam gu bheil ni-eigin an litreachas na mara, doimhneachd is dian-theas is balbh-neart, nach ’eil idir cho tric ri ’m faotainn an litreachas na beinne. Theagamh gu bheil dà ni ag aobharachadh so. Ma ni, sinn garadh-criche eadar beul-aithris agus làmh-aithris, eadar na bàird ata an diugh gun ainm-baistidh agus na bàird sin a fhuair an cuid bàrdachd air a sgrìobhadh ’s air a clo-bhualadh fo ’n ainm is ’nan latha fein, chi sinn gur beul-aithris, ’s nach idir làmh-aithris, a’ mhór-chuid de litreachas na mara. Agus tha bhuil air an aithris. Ma tha aon ni ann ata comharrachadh nam bàrd sin a rinn ceaird, mar gu ’m b’ eadh,

de 'n bhàrdachd, is e braisead an cainnte. Tha na facail a' taomadh a mach, gu tric gun urram aon d' a chéile, mar eas á creig, agus ge dearbhadh soilleir e air feartan na Gàidhlig—cho sgaiteach torrach easgannach 's /s urrainn di bhith—cha ghabh e àicheadh nach do dhioghail a' bhàrdachd air anabarr na teugaireachd. Nis tha litreachas na mara saor o 'n smal sin, a chionn gu 'n do sheachainn na sàr-bhaird an cuan mar cheann-bardachd. Ma 's e Mac Mhaighistir Alasdair, cha do chuir an cuan riamh gu seinn e, mar rinn Allt an t-Siucair; cha lugha na Birlinn Chlann-Raonail a chuireadh gu sàil e; agus 'na bheachd-san cha robh anns a' chuan ach nàmhaid eadar-da-phort, a bha dearbhadh fiughantas na birlinne is sgiobaireachd nan Raonallach.

Tha nì eile ann cuideachd ata comharrachadh o chéile litreachas na mara agus litreachas na beinne. A réir beachd an t-sluaigh bu bheò-chreutair an Cuan Siar, le faireachdainnean daonda, agus le cumhachd thar comas nàduir, thar comas aona chuid maith no uile. Ach cha do shaoil neach riamh sin a thaobh na beinne; air a h-airdead is ar a maisead bu bheinn i iochd air n-achd, agus ged thachradh na daoine, cha charaicheadh na cnuic. Cha b' ionnan is a' mhuir; bha siubhal-sithe aice-se riamh; shiubhladh i ceithir ranna ruadh an domhain a dh' iarraidh uaigh a cloinne féin; agus cha robh geas no ealain anns na Sgoile Dubha nach robh dà thrian as an trì dhiubh aig a' mhuir, is an trian nach robh aige bha e glaiste an laimh dheis Rìgh nan Dùl. Cha b' urrainn, matà, gun bhuidh bhi aig na beachdan so air an litreachas, agus a leigeadh fhaicinn gu robh, ged mholadh an sluagh Beinn Dòrain le luathghair àird, sheinneadh iad na h-orain-mhara mar leanabain a' cagarsaich anns an dorchadas, is an cladh am fagus. Ach gun dol na 's

fhaide steach anns a' chùis, is leòir a ràdh gu bheil gaol is eagal, beatha is bàs, subhachas is dubhachas, a' gleusadh a chéile anns a' chuantachas, agus a' cantainn litreachais anns a bheil doimhneachd is dian-neart mar dhoimhneachd 's mar neart na mara féin. No ma dh' fhaodar a chur an dòigh eile—an coimeas ri litreachas na mara, tha mhór-roinn de litreachas na beinne mar fhalaig lasrach fraoich an coimeas ri gual goileach na ceardach.

Nis bhiodh na seann daoine bruidhinn ar ' duatharachd ' na mara, 's le sin bhathas a' ciallachadh gu robh nithe ceangailte rithe nach robh idir ceangailte ri nithe nàdurra mar tha clach no ùir, is gu robh buadhan aice nach robh gu coitcheann eadhon aig Siol Adhaimh. Chunnaic sinn cheana gu 'm bu bheò-chreutair i an beachd an t-sluaigh, agus tha iomadh sgeul againn anns a bheil i 'ga nochdadh féin an riochd mnatha, 's a' cur eagal beatha 's bàis air ceatharnaich na talmhainn. Ma's e Fionn MacCumhail, cha do chuireadh riamh ceart chuig' e gus an do thachair a' Mhuileartach Bhuidhe air, agus theagamh nach 'eileas fada clì 'san amharus gu'm b' i Mhuileartach an Cuan Siar féin anns an fheadail. Co-dhiù, bha e 'san t-seanchas gu 'n tainig latha is bliadhna de sheachran-seilge air an Fhéinn, agus fad na h-ùine sin gu robh iad an cois na mara, ag itheadh bhàirneach is fhaochag, gus an robh clachan a' chladaich cho lom ri peirceall tuirc. Is e 'n ceòl bu bhinne chuala an Fhéinn riamh fead Chaoilte an àine an là, a' toirt sanais dhaibh gu robh e mu dheireadh 's mu dhiù air lorg an fhéidh.

Ceud soraidh leis na faochagan,
Lamh sgaoilte leis na bàirnich:
Chualas fead chaol chruinn chruaidh Chaoilte
Air taobh tuath Loinneachain.

*whell
lumpet*

Tha e nàdurra gu leòir, matà, gu 'm biodh an Fhéinn,
is iad a' cothachadh ris a' chuan, 'ga mheas mar nàmhaid ;
agus nì 'sam bith ata 'na nàmhaid tha faireachdainnean
aige ; agus nì aig a bheil faireachdainnean feadh an latha
tha fuil is feòil air 'nuair thig an oidhche—co-dhiù, tha
comas maith is uilc aige. Theagamh, matà, nach 'eil e
tuaitheal idir a bhi smaointinn gu 'm b' i Mhuileartach
no a' Mhuireartach Bhuidhe an Cuan Siar féin anns an
fheòil. Agus gu cinnteach cha 'n fhacas riamh fo ghréin
no fo ghealaich cailleach cho oillteil 's cho ceannsgalach
rithe.

authoritative
concordia

.
Bha h-aodann dubh-ghorm air dreach a'ghuail,
'S a deud cnapadach cnàmh-ruadh.

Bha aon sùil ghlumach 'na ceann
Bu luaithe na rionnag gheamhraidh,
Craobh mhineach chas air a ceann
Mar choille sgràbaich^x de 'n t-seana chritheann.

dark, dully, cloudy

aspen.

Cha 'n iongantach idir ged dh' fheuch Fionn r'a breugnachadh air falbh le cumhacha sìthe.

Bheireadh Mac Cumhail sud di gun diombadh,
Deich ceud chon air choimhliòn éille—
Gabh an cumha is an còrr,
Deich ceud ubhlan dearg òir.

Ach an e gu 'n gabhadh ise ceannach no breugnachadh is
làn cruinne de dh' òr is de dh' airgiod aice an aigeal a'
chuain ?

Buaidh na h-Eireann ged gheibhinn uile
Le h-òr, le h-airgiod, le h-ionmhas,
B' fhearr leam air bòrd air mo luìng
Ceann Oscair is Dhiarmaid is Choirill.

Agus cha robh tarruing làmh no seasamh chas aig na
Fianna fo fhraoch na cailliche gus an do thachair i féin
agus Fionn air a chéile.

x Dw. sgràbach, rough, rugged, shaggy. ²

tender
grass

Bha i 'gam frithealadh mu seach
 Mar a ruitheas lann tro' lasair,
 Gus an do thachair Mac Cumhail an àigh
 'S a' Mhuileartach làmh ri làmh.

Agus a réir an sgeòil a fhuair Iain Og Ile ann an
 Uibhist, ged bha a' chailleach treun bu treasa àgh Fhinn,

'S bha taobh air a tholladh le guin,
 Bha braon d' a fuil air an fhraoch,
 Mharbhadh a' Mhuileartach leis an rìgh,
 Ma mharbhadh, cha b' e marbhadh min.

Ach chuala sinn car eile 'ga chur 'san sgeul—gu robh
 feòil na cailliche mar uisge nan tonn, a' tàthadh ri chéile
 an déidh gach gearraidh.

'S co-ionnan a bhi gearradh stuadh
 'S a bhi gearradh feòil na Fuath,
 Mar a thàthas braon ri braon
 Thàthadh feòil ri feòil 'na taobh.

Ach cha ruig sinn leas dol gu Iain Og Ile no gu Uibhist
 a dh' fhaotainn deireadh an sgeòil—tha e 'ga aithris féin
 a latha 's a dh' oidhche. Cha mhaireann Fionn no
 Oisean, ach tha 'n Cuan Siar an sud fhathast, a' tràghadh
 's a' lionadh, ma chaill no nach do chaill a' Mhuileartach
 a ceann.

Ach tha aon ni ann as fheudar aideachadh a thaobh
 a' chuain, gu bheil i air fàs leasg 'na sean-aois, 's nach
 tric a chìthear i nis an taobh a muigh d'a crìochan féin.
 'S tha sgeul air sin cuideachd. 'O chionu linnte fada
 fichead,' arsa sgeulaiche Eigeach, 'bha daoine mar na
 faoileagan is cha robh bàthadh orra, 's o Thraigh Bhàin
 Mhùideart gu dol fodha na gréine—'s a Thì Mhóir, is
 fhada sin air falbh!—cha 'n fhaighteadh gille-turuis
 do 'n chuan an geodha no 'n doimhne; agus ma bha

gnothach aig mo ghaladhad air tìr, rud as minig a bhà, cha robh air ach gu feumadh i fhéin dol air a chionn. Ach an diugh tha 'n t-aigeal breac le suinn na cruinne, is b' ole an airidh mur faigheadh a' mhuir gillean-turuis 'nam measg.' Agus a réir an sgeòil, fhuair ise sin, gillean-turuis (no mar theirteadh riutha, leannana-cuain) cho sgairteil 's a shuidh riamh air tobhtaiddh no chuir ràimh tro' bhacaibh; agus cha 'n 'eil geodha no caladh an eilean no 'n oirthir anns nach facas iad uair no uair-eigin a' toirt gu buil rùinte na mara. / 'Nuair bha mi am ghlas-ghille,' arsa fear de shliochd-nan-ròn an Uibhist a Tuath, 'fhuair sinn latha bha sud corp fir 'san tiurr-fheamannu, is o nach b' fhios duinn co e no co as da, bha sinn a' dol 'ga thiodhlacadh an oir a' chladaich, los nach biodh fad' aig a' chuan dol 'ga iarraidh, na'n iarradh i e. Ach 'nuair bha sinn 'ga thogail, mhothaich sinn gu robh inean loma bàn-dearg air, agus thuirt sinn ri cach a chéile gu 'm b' ann de na h-urracha móra esan co-dhiù, 's gu 'n cuireamaid fo'n ùir e gu h-eireachdail, mar bu dual, comhla ri Crìosdaidhean eile an Teampull na Trianaid—rud a rinn. Am beul na h-oidhche, chunnacas bàta tighinn tro' na caoil, gun bhréid aodaich rithe, ged bha soirbheas aice nach iarrainn-sa co-dhiù' na b' fhearr—ach lom ruisgte mar bha i, is i shiubhladh! Am prioba na sùla bha a taobh ri laimrig; leum seisear ghillean aisde; gabhar suas gu Teampull na Trianaid; agus aig Nì Maith tha fios dé bh' aca air an guailibh 'san tilleadh. Och! och! bheir an cuan a cuid fein a mach—is mairg a dhosanaicheadh rithe!'

Bu nòs riamh do luchd-tìre bhi caoidh cor nan leannan-cuain, agus a bhi smaointinn nach biodh a' chùis idir cho goirt na'n d' fhuair iad bàs a' chinn-adhairt, is mar ris cadal-dàimh fo fhòid na tunga.

cladh, cill.

Rìgh! nach robh thu 'n ad chadal
 Ann an Clachan na Tràghad,
 Ann an Eaglais na Trianaid
 Far an lionmhor do chàirdean,
 'S gu 'm biodh deòir mo dhà shula
 Mar an drùchd glasadh t' fhàile.

Ach air theothad nan deur, cha d' fhuair is cha 'n fhaigh
 bròn-mara furtachd.

'S tha luchd mo ghaoil 'nan truaghain,
 An grunn a' chuain mu charachadh,
 'Gan reubadh leis na stuadhan,
 'S 'gam bualadh ris na stallachan.

Mu choinneamh sin, is fheudar a ràdh, ged is iomadh
 leannan-cuain a thug sgrìob air ais do Thir-nam-beò,
 nach cualas fear dhiubh riamh a' di-moladh Tìre-fo-
 thuinn. 'Is fuar do leaba nochd, fhir mo ghaoil,' arsa
 bantrach ri taibhs a fir, is e air tachairt rithe oidhche 'sa'
 chladach. 'Cha 'n fhuar 's cha theth,' ars' esan, 'ach
 dìreach mar dh' iarrainn, na'm faigheadh na dh' iarradh.'
 'Mur fuar, a ghaoil,' ars' ise, 'is aonaranach co-dhiù.'
 'Is e tha sin naigheachd,' ars' esan—'air an aon sgeir
 rium tha sàr-ghaisgich Lochlainn, bàird na h-Eireann,
 sgeulaichean na h-Albann, agus an rud nach cuala iadsan
 no mise riamh, is eòl do'n ròn 's do'n eala sin.' 'Eudail
 mo chridhe,' ars' ise, 'nach amaideach sinne a' gul 's a'
 caoidh nam fear, is iadsan cho seanchasail sona 'san
 Tìr-fo-thuinn!' 'Is fhior dhuit sin, a ghràidhein,' ars'
 esan, is e dol as an t-sealladh.

Tha leannan-cuain eile tathaich Caolas Odair (no
 Odrum), eadar Hèisgeir agus dà Haisgeir, taobh siar
 Uibhist, agus a reir a sgeòil-san¹ is àite bochd Tìr-nam-
 beò seach Tìr-fo-thuinn.

¹ Faodar a radh gu 'n d'fhuaradh an t-oran-sa 'na
 bhloighean, 's gu 'n deachaidh seorsa de chàradh a dheanamh
 air—b' fhiach na bloighean sin.

Ann an Caolas Od-odrum,
 Far an caidleadh an ròn,
 'S far nach cluinnteadh guth duine,
 Ach fuaim tuinne 's glog geòidh.

Mar mhuime 'g altrum a pàisdean,
 'S i 'gan tàladh gu ciùin,
 Gu bheil tulgadh nan cuantan
 'Gar sior-luasgadh 'nar suain.

Tha 'n ròn rioghail a' gusgal,
 'S an eala guileag r'a thaobh,
 'S a' mhaighdeann-mhara 's i brудар
 Anns an uaigneas air laoch.

Tha na luingis a' seòladh
 Le 'n cuid òigear tro' 'n chaol,
 An tòir air gaisge 's air gàbhadh,
 Air ceol-gàire 's air gaol.

'S theid na luingis a bhàthadh,
 'S theid na h-àrmainn a dhith,
 'S cha laigh suain air an ainnir,
 Gun a leannan, 'sa' chill.

Och! an duthaich an eòrna
 Cha sguir comhrag no eug,
 'S gu'm bi dòruinn chloinn-daoine
 Leis an aois dol am meud.

Ach bidh mise 's mo leannan
 Chaoidh 'nar flaitheas fo thuinn,
 'S cha ruig airsneal no aois oirn
 Gus an saorar na suinn.

Is e dà thrian na dachaidh a bhi toilichte leatha, agus a réir coslais tha na leannana-cuain làn riarichte an dà chuid le 'n tuineadh is le 'm muime. Ach ge taitneach creideasach an sgeul, is duilich a chlàradh air na mnaibh, co-dhiù orra-san a chaill an ulaidh sin a fhuair an cuan. Cha b' ionmhainn riamh le mathair muime, agus tha i gun bhreith fhathast an té theireadh o iochdar a

quady
 cridhe: 'is e mo dhùrachd gu 'm bi mo chuid leanaban na's sona le 'm muime, ma bhios i ann, na bha iad leansa.' Agus cha 'n ailis idir e air gaol nam ban ma chuir deagh bhanaltrumas a' chuain teothad 'nan deòir is goirtead 'nan cridhe nach cuireadh a h-an-ìochd gu bràth. Tha 'n uaigh gionach gu leòir, ach cha 'n iarr is cha 'n fhaigh i ach fuil is feòil is cnàimh; iarraidh is gheibh an cuan sin agus an t-iomlan, an duine eadar anam is chorp. Faodaidh e bhith 'Gu 'm bi dùil ri beul cuain ged nach bi ri beul uaigh;' ach 'nuair tha 'n dùil marbh, cha 'n 'eil anns a' bhròn a their, 'Thug an uaigh mo mhac dhìom,' ach neoni an coimeas ris a' bhròn sin a dh' fhaodas a ràdh, 'Thug an cuan dhìom gaol mo mhic.'

Ach ge mór fuath nam ban do 'n Tìr-fo-thuinn, is motha na sin an gràdh do na fir nach maireann, agus tha cuid diubh co-dhiù a thuinicheadh gu toileach anns a' chuan air sgàth luchd an gaoil.

Beul a' mhire 's a' cheol-ghàire,
 'S truagh nach mise bha ceart làmh riut,
 An druim a' chuain no 'n iomall tràghad,
 Ge b'e àit' am fàg an làn thu;
 Taobh ri taobh, a ghaoil, mar b' àbhaist,
 Taobh ri taobh, gun dùil ri t' fhàgail,
 Sior dhol suain, 's ar mànràn sàmhach—
 Och, mo leòn! cha chluinn mo ghràdh mi,
 'S bàthadh stuadh air m' osna chràitich.

Ach bha iad ann a bha na bu rathala na i so, is a fhuair na dh' iarr. Tha mu chiad gu leth bliadhna a nis o'n sheòl Ailean Donn a mach a Steòrnabhaigh los ceangal pòsaidh a chur air fhéin 's air àilleagan nan eilean, nighean Fir Scalpaidh anns na h-Earradh; ach eadar togail is leagail siùil fhuair an rosad-mhara greim air, agus 'nuair bu chòir dha, na 'n robh chòir ann, bhi cur na fàinne air meur na suirghich, is ann bha e 'na laighe

fo chobhar nan stuadh. Agus ma chur so nighean Fir Scalpaidh gu bròn, chuir e a bròn gu seinn; agus gus an latha 'n diugh tha 'm bantrachas-cuain a' gul is ag iargain 'na ceòl.

M' achanaich-sa, Rìgh na Cathrach,
 Gun mì dhol an ùir no 'n anart,
 An talamh-toll no 'n àite-falaich,
 Ach 'sa' bhad an deach thu, Ailein—
 Ailein Duinn, ò hì, shiu' hlainn leat.

Is shiubhail i leis. 'Nuair thainig àm a fuasglaidh, t'è toil a càirdean a h-aiseag thar a' chaolas gu àite-taimh a h-aithrichean; ach ged thug iad iomadh oidhirp air a' cheann-uidhe sin a thoirt a mach, bha 'n Dàn 's an doineann 's an cuan 'nan aghaidh, agus an deireadh sgeòil choilìon an cathadh-mara iarrrtus na té 'anns a' bhad an deach thu, Ailein.'

Sin mar a bhà is a thà—gach ni thun a' chuain, agus tha eachdraidh nan Eilean sgrìobhta.

Tha iomadh ni duatharach 'san doimhne a thuilleadh air na leannana-cuain. Theireadh na seann daoine nach robh ' beò air luim gun a shamhailt bhi fo thuinn,' crodh-mara, faol-mhara, cat-mara, nathair-mhara iochd air n-achd. Ach tha trì aun a tha de sgeul 's de dhuatharachd a' chuain os cionn chàich—an ròn 's an eala 's a' mhaighdeann-mhara. Cha b' aun de fhìor nàisinn na mara a h-aon diubh, ge fad' an céilidh fo thuinn. Na 'n robh chòir air a' cumail, bu rìghrean air Lochlainn na ròin an diugh; ach 'nan òige bha iad cho eireachdail am pearsa agus cho sgairteil an gnìomh is gu 'n do ghabh am muime gràin na crìche orra; agus cha bhiodh beò aice gus an toireadh i leagadh cinn is cridhe dhaibh. Thug i seachd laithean is seachd bliadhna ag ionnsachadh na sgoile duibhe, agus 'nuair fhuair i na dh' fhòghnadh (is innleachd mnatha comhla ris!) cuirear a cuid dalta fo

gheasaibh 's fo chroisibh ' nach b' iasg is nach b' ainmhidh gu bràth, agus gu 'm biodh am miann-mara gu tìr is am miann-tìre gu muir fhad 's a bhuaileadh tonn air tràigh.' Gus an latha 'n diugh, matà, tha ' Clann Rìgh Lochlainn fo gheasaibh ' a' gusgal an cuid ciùil' air na sgeirean, a' sior-ghearan mar a thà, is a' sior-iargain mar a bhà; agus mar theireadh na seann daoine, ' Nach aithnicheadh tu air an dà shuil is air an cluais-chiùil gu bheil fuil nan rìghrean anns gach féith?' Agus a réir an sgeòil bha e anns na geasaibh cuideachd gu 'm biodh aca ri dol 'nan cruth nàdurra féin tri uairean 's a' bhliadhna, ri làine gealaich, los gu 'm biodh call 'ga ùrachadh is bròn 'ga mheudachadh dhaibh le l hi faicinn an dilse fo cheannas nan coimheach. Agus theirteadh na 'm faiceadh tu h-aon diubh anns a' cheart àm sin, gu 'n toireadh tu gaol do chridhe dhise no dhàsan; agus na 'm biodh bainnsean idir air t'aire, gur h-e banais a bhiodh ann. Tha sliochd nam pòsadh sin anns na h-Eileanan fhathast; b' ann diubh Clann 'ic Codrum, agus theirteadh gu 'm b' ann diubh cuideachd gach neach a b' fhearr guth-cinn no cléibh na chéile.

Is gann gu ruigear leas a ràdh nach 'eil e rathail ròn a mharbhadh, agus nach robh buil no blàth riamh air sealgair a rinn a leithid. Faodaidh bàrd na beinne bhi seinn:

Mharbhainn duit geòidh is ròin is eala,
'S na h-eòin air bharran nan geug;

ach na 'm b' Eileanach e, bhiodh e na bu chneasda, co-dhiù chuirteadh cneasdachd air 'aindeoin, mar is minig a thachair. Latha bha fir Chanaidh air tì' seilge an Eilean-nan-ròn, faicear cuilean anns an fheamainn is e dùr-amharc orra le dhà shuil mhóra bhlàtha, mar gu 'm biodh e dol a radh: 'Is ann de shliochd nan rìghrean

x design, intention, purpose; air tì, bank on

X ? laobh air partasan 2. apost 25

mise, agus na marbhaibh an cuilean.' Ach mharbhadh an cuilean, le fear bu luaithe làmh is bu chruaidhe cridhe na chéile, agus ma mharbhadh, chaidh gaoth is fairge gu boile, agus bha na fir an sin gun seasamh chas aca, is iad mar na bàirnich a' greimeachadh ris na creagan. Arsa fear a' chridhe chruaidh, eadar dà sgal gaoithe, 'Cha 'n ann gun aobhar a thainig so, fheara, tha dà phrostanach 'nar cuideachd, is fheudar gu bheil diomb air Moire is air a Mac.' Air sàil an fhacail ghrad-rugadh air an dithis fhear, is cha bhiodh air ach gu feumadh iad an dara cuid a thoirt mar cheannach do 'n chuan, am beatha no an creideamh. Ach is e gach nì fo 'n ghréin a dheanadh an dà shaobhairé ach dealachadh ri 'm beatha, agus b' e deireadh na cùise gu 'n deachaidh am baisteadh le chéile, an lodan sàile, a steach do 'n Eaglais Naoinh Chaitligich. Ach cha do shèimhich sin gaoth no fairge, agus an treas latha thuirt am fear bu shine 's bu ghlice anns a' chuideachd: 'Is e so mo bheachd fhéin, fheara, nach ann de 'n chràbhadh mort no marbhadh, agus na'n robh an cuilean-ròin beò fhathast, dh' fhaoidte gu robh sinne na bu rathala na tha sinn.' Bhòidich an sin gach fear dhiubh, na'm faigheadh e bheatha leis an tràth-sa, nach marbhadh 's nach màbhadh e ròn gu bràth tuilleadh. An oidhche sin bha na fir 'nan tighean féin an Canaidh.

Ma tha duatharachd an eachdraidh an ròin, tha duatharachd is còrr an eachdraidh na h-eala. Anns na sgeulachdan theirear 'nighean an dà luan deug' rithe, agus bhiodh na seann daoine cur beachd air so: 'nuair bhiodh ra-dorcha air a' ghealaich gu 'm biodh dath-dorcha air an eala. Ach biodh sin mar bhitheas, is nighean rìghinne co-dhiù an eala. Anns na làithean duatharach, a réir an sgeòil, bha dà rìghinn ann a bha

1 -> rìghinn
 ← rìghinn, fèin

cho àlainn 's nach b' urrainnear a ràdh co bu ghrainne-
mullaich dhiubh, 's an té eile làthair; agus b' e deireadh
na cùise gu 'n do chuir an dara té an té eile fo gheasaibh,
' i shiubhal gu bràth o àird gu h-àird an riochd eòin,
sgiamhach air muir, clibeach air tìr, binn-ghuthach fo
ghealaich, balbh tosdach fo ghréin'—agus tha 'n eala fo
na geasaibh sin fhathast. Theagamh gu bheil mìneachadh
an sgeòil r' a fhaotainn anns an t-sean-fhacal, 'Farmad
na gréine ris a' ghealaich.' Co-dhiù, tha e 'san
t-seanchas, 'nuair a shìolaidh an Dìle-Ruadh gu robh
a' ghealach làn, agus gu robh i cho gile an oidhche sin is
gu faiceadh duine calg na mùice-creige 'na chois, na 'm
biodh calg innte. Chuir so a' ghrian, is i 'na crùban
anns a' chuan, gu boile 's gu feirg. 'Eiridh mi,' ars'
ise, 'ge fada mu's blais an t-eun an t-uisge, 's cuiridh mi
grad-smal air an ré 's air na reultaibh uile.' Rinn i sin,
agus ma rinn, chaill a' ghealach trian d'a solus, is tha e
g'a dìth chuige so. Theagamh matà gur h-e an trian
sin ata againn an riochd na h-eala, nighean an dà luan
deug, is i binn-ghuthach fo ghealaich ach balbh tosdach
fo ghréin.

Tha iomadh sgeul air an eala anns na h-Eileanan,
agus iad uile 'g aithris gu bheil i tianhaidh 'na beatha
is aonaranach 'na bàs, agus gur h-e a rogha-ciùil a bhì
tàladh nan leannan-cuain air na sgeirean. Co nach
cuala iomradh air an eala leòinte shnàmh a h-Eirinn gu
h-I, agus a fhuair fasgadh is leigheas an sin?

Latha chaidh Calum-cille mach
Anns a' mhadainn mhoich,
Faicear an eala, guile! guile!
An eala bhàn air an t-snàmh
'S guileag bhàis aic',
Guile! guile!

An eala bhàn 's i leòinte leòinte,
 An eala bhàn 's i breòite breòite,
 Guile! guile! 's an dà shealladh oirr',
 Guile! guile! 's an dà mhanadh oirr',
 Beath' is bàs,
 Guile! guile!

Cia as do shnàmh, eala bhàn,
 Arsa Calum-cille mo ghràidh—
 A h-Eirinn mo shnàmh, guile! guile!
 O 'u Fhéinn mo chràdh, guile! guile!
 Guin a' bhàis,
 Guile! guile!

Eala bhàn, eala na h-Eireann,
 Is cobhartach mise do'n éigneach,
 Sùil bhlàth Chrìosd air do chràdh,
 Ortha na seirc 's an t-sior-ghràidh
 'Gad dheanamh slàn,
 Guile! guile!

Eala bhàn na h-Eireann, guile! guile!
 Cha bhi beud ort, guile! guile!
 A bhaintighearna na linne, guile! guile!
 A bhaintighearna na tuinne, guile! guile!
 Do Ios' a' ghlòir,
 Guile! guile!

Eadar-dhà-sgeul, nach fhaodadh e bhith gu bheil snàmh is leòn is leigheas Eala na h-Eireann a' riochdachadh uidhearachd ar sluaigh o dhoilleireachd na Féinne gu soilleireachd an t-Soisgeil? B' fhuasda leudachadh air a' chùis, ach cha bhuin e do ar seachas 'san àm.

Nis tha fios againn co as a thainig an ròn is an eala, ach co as idir a thainig a' mhaighdeann-mhara? Cha duilich sin innseadh matà. Bha maighdeann ann uair, is rachar latha de na làithean gu fuaran a dh' òl dibhe. Ars' ise, is i 'ga faicinn féin anns an fhior-uisge, 'Cha'n 'eil fhios a bheil té eile an Albainn cho brèagh riumsa?'

spring-water, fresh-water

' Nach amaideach thusa, ghràidh nam ban' ars' a muime, is i air tighinn gu fàilidh air a cùlaibh, ' ge mór Alba, is motha 'n saoghal.' ' Ma's motha, cha 'n fhearr,' ars' a' mhaighdeann, ' agus co-dhiù, chunnaic mise sin, gach ridir as fhearr na chéile á ceithir ranna ruadh an domhain, is bhóidich is bhriathraich gach fear dhiubh nach fac' iad mo leithid aon chuid rompa na as an déidh.' ' Faodaidh sin a bhith,' ars' a muime, ' ach ge mór an domhan, is beag e seach an fhairge, agus is iomadh fios-freagairt ata an cleith 'na doimhne.' An oidhche sin fhéin chaidh a' mhaighdeann gu dubh-sgoilear ainmeil, agus ars' ise, ' Fhir na sgoile duibhe, thoir dhomh eòlas na mara.' ' Ni mi iasg dhiot,' ars' esan. ' Cha'n fhoghainn e,' ars' ise, ' dh' fheumainn sùil mnatha 'nam cheann, los mi dh' fhaicinn is a dh' aithneachadh maise mo sheòrsa.' ' Cuiridh mi,' ars' esan, ' ceann mnatha air iasg.' ' Cha 'n fhoghainn e,' ars' ise, ' dh' fheumainn cridhe mnatha 'nam chliabh, los gaol a thabhairt 's a ghabhail, na'm biodh luchd-gaoil ann.' ' Miann do chridhe dhuit,' ars' esan, agus gabhar le chéile thun a' chuain. Riamh o'n oidhche sin chitear baintighearna òr-bhuidh, le earball éisg, a' snàmh nan tonn is a' sior-iarraidh an nì sin nach gabh faotainn, té as àille na i féin. Agus ma 's fìor am fathann, ged fhuair i eòlas na mara, cha d' fhuair i riamh sonas 'na luib: is 'nuair bheir i gaol, is ann do fhuil bhlàth, agus cha 'n idir do fhuil fhuair.

Tha duatharachd na mara cho farsuing 's cho domhain rithe féin, agus cha bhiodh an sgeul iomlan gun iomradh thoirt air na fearra-longa,¹ mar theirtheadh riutha, is air na h-Eileana-sgeòil. Is maith an long a bheir a mach an caladh as an d' fhalbh i, ach fada roimh mhithich bhiodh sùil nam ban a' sireadh na mara, is a' faotainn sgeòil uaipe cuideachd air cor nam fear. Na'm

¹ Jeall-long (Celtic Review)

faicteadh fearra-long is solus dearg oirre, bu mhanadh air a' bheò e; na'm faicteadh té is solus geal oirre, bu mhanadh air a' mharbh e.

Chunnaic mi fearra-long a raoir,
Solus oillt is éig 'na crann,
'S thuig mi gu robh m' aona mhac òg
Fuar fo spòig a' chuain ud thall.

Agus ma dh' fhaodar earbsa chur an sùilean au t-sluaigh, is iomadh uair a thug na bantracha-cuain féin sgrìob anns an fhearra-luing, is a chiteadh am beul na h-oidhche:

Fearra-long mhór a steach an caolas,
Bean 'na toiseach a' sior-chaoineadh,
Bean 'na deireadh a' sior-ghlaodhaich,
Bean air tobhtaidh a' sior-ghaoladh.

Nach 'eil ni-eigin taitneach anns an smuain gur h-i an long ata giùlan fios-bàis chum nam ban ata cuideachd 'gan aiseag troimh 'n chaolas a sheinn an tuiridh os cionn a' mhairbh? Ach cha 'n aobhar ioghnaidh idir e—cha bu mhotha riamh gairge na mara na a teò-chridheachd. Agus ma tha i teò-chridheach, an co-lorg sin tha i cruaidh ceart. Cha b' ann aon uair no dà uair, anns na làithean duatharach, a chaisg i eucoir nan Gall, is a dh' fhògair i 'n ciontach do 'n àite sin a bha freagarrach do dhroch ghiùlan. 'B' fhuasad' aithneachadh air an fhearra-luing,' theireadh na seann daoine, 'na'm b' e sud a ceann-ghnothaich—bhiodh i daonnan air theinidh.' Cha 'n 'eil cho ro-fhada o 'n chunnacas i air a' cheart ghnòthach is anns a' cheart bheairt sin; agus so an sgeul mar fhuaradh i o fhear de 'n dithis a chunnaic:

'Bha sinn dìreach a' greimeachadh air fasgadh an fhearainn, 'nuair chunnaic sinn neul boillsgeach, mar gu 'm b' ann os cionn Chaol Muile. Arsa mo' ghoistidh'

— do dèilig, gaisig

Sorcha v. O'Kahilly Gadelica I, 274-5. Sorcha < Syria
borrowing of lat. Syriaca (otherwise Sür-, Sür), a synonym of Syria, with
assimilation in its Gaelic form to the adj. sorcla, bright,

rium fhéin, 'Cuiridh mise mo chluas air a' gheall gur h-e th' ann Tobar-Mhoire ris na speuran, agus gu dearbha b' iongantach ged bhithheadh, is na soluis aca muigh air na sràidean féin.' Ach 'san fhacal thainig ise—oir is i fhéin a bh' ann—timchioll Rudha Aird-na-murchann, is cuirear a ceann air Eige—agus a Thì Mhóir, is i dh'fhalbhadh! Agus bha sinne 'nar dithis is ar n-anail 'nar n-uchd, is ar cridhe leum as a chochall, is fios is cinnt againn mur bàthadh sàl gu loisgeadh teine. Ach, eudail nam fear, cha robh an uair air tighinn, agus am prioba na sùla bha bhéist seachad oirnn, is i 'na caora dearga o 'toiseach gu 'deireadh, o 'bord-uisge gu barr a croinn. Is Nì Maith 'gar seunadh, bha fear fada caol dubh oirre, is fidheall 'na dhorn, is e sior-chluich 's a' leum 's a' lasganaich—agus, O Mhoire 's a ghràidh, b' uamhasach fhéin an raiceil a bha gu h-iosal. Is c' àit' an tug i oirre 'na dhéidh sin? Aig an t-Sealbh tha brath—ach an sealladh mu dheireadh a fhuair sinne dhi, bha i mach an Caol Canach, is an Cuan Siar fo 'sròin.

Cha lean sinn i na's fhaide an trath-sa, ach gu cinnteach is iomadh uair a b' fhiach i 'leantainn, 'nuair bhiodh teine nan eucorach as, agus a guala gile mar a' ghrian, is i deanamh àirdeachd gu Tir nan Og, no gus na h-Eileana-sgeòil eile, an t-Eilean Uaine, an t-Eilean Sorcha, Innse Geala nan Ra-soluis, Eilean nam Fear Fial Fionn. Gun teagamh tha eileanan eile ann nach 'eil idir cho taitneach riu sin—Eilean na Fiacais, far an teid luchd nan teanga fada; Eilean na Duibhre, far an teid farmad is droch shùil; is Rocabarraidh fo Thuinn, taobh siar Bharraidh, far a bheil na h-alla-bheistean móra a' sior-dhealbh uile an aghaidh a' chinne-dhaonna. Mar dh' eirich do bhrataich Shil-Leòid, thainig Rocabarraidh ris dà uair cheana, ach an treas uair

'Nuair thig Rocabarraidh ris,
Is dual gu 'n teid an saoghal a sgrìos.

Thathas ag ràdh gu bheil cuid de na h-ollamhan a' faotainn a nis lorg lacha, no theagamh gur h-e lorg geòidh, thun nan Eilean-sgeòil sin, is a' toirt h-Irt mar ainm air a' mhór-roinn diubh. Ach biodh iad ceart no cearr, is diomhain an saothair. B' ann de 'n chridhe, agus cha b' ann de 'n fhradharc, na h-Eileana-sgeòil; is ged bhuaileadh Tìr nan Og am màireach, an earar bhiodh Eilean-sgeòil eil' ann na b' fhaide mach 'sa' chuan; agus cha tig an latha ch' sùil no shaltras cas tìr ar n-ionndrainn.

Nis na'n ceadaicheadh an duilleag, ni nach ceadaich, b' fhurasda shoilleireachadh mar tha beatha 'n Eileanaich, o bhreith gu bhàs, air a comhdach, mar gu 'm b' eadh, le duatharachd na mara. Theirteadh gu'm biodh lùth is aigheadh an duine a réir an t-siùil-mhara bh' ann 'nuair a rugadh e, agus gu 'm biodh rath an lionaidh no rosad an tràghaidh air fhad 's bu bheò e. Agus ma thachair gu robh a' ghealach a réir a' chuain 'san àm, bha ceann cinnt air a' chùis an sin.

Rugadh Calum-cille mo ghràidh
Ri cuan an lionaidh,
Ri gealach an fhàis,
'S b' e 'n t-àilleagan e féin.

Agus a reir an sgeòil, 'nuair rugadh Iùdas bha cuan a' tràghadh is gealach a' cnàmh, agus a thaobh 's gu robh bha ra-dorcha air a bheatha-san riamh. Theirteadh cuid-eachd gu'n d' rugadh Pilat ri marbh-shruth na contraigh — agus nach robh bhuil air? Cha b' fhios da riamh de 'n taobh a ghabhadh e, is cha robh seasmhachd 'na ghnìomh no earbsa ri chur 'na fhacal. Ach cha 'n e aon chéilidh no dà chéilidh a chuireadh crìoch air an sgeul sin, no a

26.
contractus

leigeadh ris dhuinn mar tha ceol-gàire is cràbhadh an t-sluaigh, am beul-aithris 's an gnàth 's am beachdan gu léir, air an neulachadh le duatharachd na mara. B' e 'n ceart ioghnadh e nach robh aignidhean an t-sluaigh air an tur-shaobhadh is air an crùbadh gu neoni fo cheannas na duatharachd sin. Ach is e theirteadh 'gur h-ann air comhairle na gaoithe tha 'n cuan,' agus a chionn gu robhas a' creidsinn an co-lorg sin 'gur h-ann air comhairle Rìgh nan Dùl tha ghaoth,' bha ni-eigin an inntinn an t-sluaigh a bha cumail lamhachas-làidir na mara o thighinn gu cearrachas-làidir air a taobh-se, is gu tràillealachd air an taobh-san. Ach 'na dhéidh sin 's d'a aindeoin, is e toiseach is deiréadh an sgeòil gu'm b' ann is gur h-ann de 'n chuan beatha 'n Eileanaich, agus ma tha cluas na h-òige fosgladh, gu bheil cluas na h-aoise dùnadh, ri a ghàir.

Tha 'n ceò 's an druchd,
 Tha 'n druchd 's an ceò,
 Tha 'n ceò 's an druchd
 An sùil mo ghràidh,
 An sùil mo ghràidh.
 A Thì dh' fhosgail an t-sùil òg,
 Dùin i 'n nochd an clò a' bhàis,
 An clò a' bhàis.

Tha gàir a' chuain,
 A nuall 's a ghàir,
 Tha gàir a' chuain
 An cluais mo ghràidh,
 An cluais mo ghràidh.
 A Thì bheairtich an ùr-long,
 Stiùir i 'n nochd thar tonn a' bhàis,
 Thar tonn a' bhàis.

AINMEAN NA H-ALBA

[Sgriobhadh na h-earrannan a leanas le fear-deasachaidh an leabhair so.]

1.

THA mi cur romham aig an àm so facal no dhà a sgriobhadh mu thimchioll ainmean-àitean na h-Alba, ni nach 'eil cho furasda dheanamh 's a tha cuid an dùil. Their cuid gu'm b'ì a' Ghàidhlig ceud chainnt ar dùthcha, agus gun teagamh tha a' Ghàidhlig air a labhairt ann an Albainn bho chonn iomadh ciad bliadhna, agus gu mu fada mhaireas e mar sin! A bharrachd air sin, fear 'sam bith a ni rannsachadh is mion-sgrùdadh air ainmean nan àitean ann an Albainn air fad, is gaun gu bheil siorramachd no eadhon sgìre eadar Tigh Iain Ghròt an Gallaibh agus na Ranna anns nach faigh e *Ach-* no *Bal-*, agus faodar bhi cinnteach far a bheil iad sin a nis, gu robh a' Ghàidhlig agus na Gàidheil uaireigin, mur 'eil iad ann le chéile fhathast. Ach a dh'aindeoin sin, tha gu leòir de ainmean—a mach air ainmean Lochlannach agus Sasunnach—nach urrainn duinn a ràdh aona chuid gu'm b'ì a' Ghàidhlig bu mhathair dhaibh, no gu'm b'e Gàidheil a thug iad air na h-àitean. Tha fios againn bho sheann eachdraidhean gu robh sluagh anns an dùthaich so ris an abradh na Gàidheil *Cruithnich*—is e *Piocaich* a b'ainm orra 'nam measg fhéin—fada mu's d'thàinig na Gàidheil, agus a thaobh nan Gàidheil fhéin, is e tha daoine foghlumte ag ràdh, nach do chuir Gàidheil riamh a chas air foid Albann nach d'thàinig air eathar a chuir a mach bho chaladh Eireannach. Dh'

fhàg na Cruithnich sin móran ainmean mar dhìleab, ainmean a tha fhathast 'nar linn féin air an cleachdadh, gu h-àraidh ainmean nan aibhnichean. B'ì barail an Ollaimh Alasdair MacBheathain nach maireann, àrd-sgoileir nan Gàidheal ri latha, gur ann do na Cuimrich (no na seann Bhreatannaich) a bhuineadh na Cruithnich, agus ged nach cuir a h-uile fear aonta ri sin, tha a' chuid as mò, agus mi fhéin 'nam measg, làn chinnteach gu robh e ceart 'na bharrail. Tha iomadh ainm againn anns a' Ghàidhealtachd, gu h-àraidh air an taobh sear, nach urrainn mìneachadh a chur air o'n Ghàidhlig, ach a tha soilleir gu leòir ann an cainnt nan Cuimreach. Mar eisimpleir faodar a thabhairt am facal sin *Peit*, a tha ro chumanta air an taobh sear, a' ciallachadh "cuid fearainn" no mar tha e gu cumanta air a thionndadh anns a' Ghàidhlig "baile," no àite-comhnuidh. A rithist, is e their na Cuimrich ri coille iosal *prys*, no mar their sinne *preas*; ri coille dhlùth their iad *cardden*, mar their sinne anns an ainm a tha glè chumanta, Cinn-chàrdainn ('s e sin ri ràdh, Ceann na Coille), agus Urchardainn (i. *Air-choille* no Urchoill); ri mìadan feurach their iad *pawr*, *poriant*, mar tha againne ann an Pórainn ann an Srath-chonuinn, agus ann an Baile-phùir (Pitfour) agus mar sin air aghart. Cha'n 'eil am facal *monadh* ri fhaighinn idir anns an t-seann Ghàidhlig, ach tha e aig na Cuimrich. Na'n leigeadh an ùine leam, dh' fhaodainn cha mhór na ciadan ainm a' liubhairt a bharrachd orra sin, a nochdadh cho daingean 's a fhuair an t-seann chainnt sin greim. Is e b' aobhar cur as di, gu robh na Gàidheil, a thàinig á Eirinn, na b' ealanta na na Cruithnich; b'ì a' Ghàidhlig cainnt Chalum Chille agus na Cléir air fad, agus an déidh Choinnich Mhic-Alpain, b'ì a' Ghàidhlig cainnt nan rìghrean

Albannach agus nan uaislean. Chaidh na Cruithnich bhochda fodha; chaill iad an cainnt fhéin, agus b'éiginn daibh a' Ghàidhlig ionnsachadh. Ach mhair cainnt nan Cuimreach ann an Srath-chluaidh fada an déidh sin. 'S ann mu thimchioll na bliadhna 1000 A.D. a b' fharsuinge sgaoil a' Ghàidhlig ann an Albainn; aig an àm sin—àm cath *Charham* 's a' bhliadhna 1018—cha'n e mhàin gu robh a' Ghàidhlig air a labhairt anns a' Ghàidhealtachd mar tha i an diugh, ach tuilleadh air sin eadar Dun-éideann agus abhainn Tuaidh, agus eadhon ann an taobh tuath Shasuinn. Bu ghlòrmhor an t-àm sin, ri linn an dara rìgh Calum, ach shiubhail e.

Mu thimchioll na bliadhna 500 A.D. thàinig na Sasunnaich an toiseach gus an tìr sin tha eadar Dun-éideann agus abhainn Tuaidh no mar their iad anns a' Bheurla Shasunnaich *the Merse*. Anns an dùthaich sin is beag a' tha ri fhaighinn de ainmean Gàidhealach, ach tha iad ann. Chuir na Sasunnaich as do 'n chuid as mò de na seann ainmean, ach dh'fhan ainmean nan aibhnichean, mar tha Yarrow (*Garadh*) agus Tweed (*Tuaidh*), agus mu thimchioll àm cath *Charham* thàinig ainmean ùra Gàidhealach a steach.

Aig tòiseach na naoidheamh linne thàinig teanntachd mhór nan Gàidheal, 'n uair theirinn na Lochlannaich air na h-eileanan agus air oirthir iar Alba air fad. Is iomadh manach naomh agus is iomadh Gàidheal glan agus bean uasal agus naoidhean neo-chiontach a chuir na daoine fiadhaich sin gu bàs fuilteach. Is iomadh leabhar prìseil agus cumhdach luachmhor a loisg iad agus a ghoid iad gun fhios an luach. Cha mhór nach do chuir iad as do 'n Ghàidhlig ann an Leòdhas—ma bha i da rìreadh ann cheana—agus anns na h-eileanan air fad. Air a' mhórthìr ghlac iad Gallaibh (i. tìr nan Gall), agus

Cataibh agus a' chuid bu mhò de Ros, agus na tha eadar Maol Chinn-tìre agus am Parbh. Anns a' chuid as mò de 'n dùthaich sin, tha e coltach gu robh a' chainnt Lochlannach air a labhairt gu cumanta feadh nan ciadan bliadhna, agus ann an Leòdhas gu ruig a' bhliadhna 1200 no eadhon 1300 A.D. Air an aobhar sin cha'n ioghnadh gu bheil iomadh ainm Lochlannach air feadh an taobh tuath, eadar eileanan is mhórthir. Ann an Leòdhas ged tha gu leòir de ainmean Gàidhealach, tha iad sin uile, mar their sinn, nodha: cha'n 'eil blas nan seann ainmean orra. Ach ged shàraich na Lochlannaich na Gàidheil, bha iad 'nan daoine cruadalach, daoine air nach robh eagal idir. Bha na seann Ghàidheil iad fhéin cruadalach, agus cha robh na Cruithnich na bu taise. Agus c'àite anns an Roinn-Eòrpa am faighear daoine na's cruadalaiche na Gàidheil an latha 'n diugh, daoine d' am b' éiginn riamh an ceann a ghleidheadh leis an laimh dheis, sliochd nan Cruithneach, nan seann Ghàidheal is nan Lochlannach?

II.

BHO na thubhairt mi cheana, faodar a thuigsinn gu bheil ainmean nan àitean a' cuir soluis ann an iomadh dòigh air seann eachdraidh ar dùthcha. Tha iad a' leigeil ris ainmean nan treubhan a bha gabhail comhnuidh ann an Albainn bho shean, agus nan àitean anns an robh iad a' fuireach. Gheibhear na Cataich ann an Cataibh, agus na Goill (i. na Lochlannaich) ann an Gallaibh mu thuath agus an Gallaibh mu dheas agus an Innse-gall. Tha na Cruithnich air an cuimhneachadh ann an Airigh nan Cruithneach anns a' Chomraich, agus ann an àitean eile. Tha a' Ghàidhealtachd fhéin a' ciallachadh dùth-aich nan Gàidheal, agus tha Earra-ghàidheal a'

x carcate, plough-land, as much land as can be ploughed with one plough in a year

ciallachadh oirthir nan Gàidheal. Tha ainm nan seann Bhreatannach air a ghleidheadh fhathast ann an Dun-Breatann, agus ann an Clach nam Breatann ann an Gleann Falach. A thuilleadh air sin, tha na h-ainmean ag innseadh dhuinn ciod e a' chàinain bha na daoine sin a' labhairt, agus, ann an tomhas beag no mór an gnè teachd-beò, agus na beachdan a bh' aca mu thimchioll iomadh nì. Tha na h-ainmean a' cumail cuimhne air aodann na tìre mar bha e bho shean, air na crannaibh a dh' fhàs gu nàdurra mu's deach seòrsan ùra a thoirt a steach bho dhùthchan eile—an giuthas, an darach, am beithe, an caorunn agus an cuilìonn—air na boglaich a bha cho tric r' am faighinn mu's deach an talamh a thìormachadh, agus air na h-àthan is na h-aiseig a b' àbhaist bhi air an cleachdadh fada mus deach rathad a dheanamh no drochaid a thogail. A bharrachd air sin, tha iad a' leigeil ris mar bha an talamh air a roinn anns a' chearn so, no anns a' chearn ud eile de 'n dùthaich. Gheibhear ann an àitean an t-seann dabhach, an leth-dabhach, an ceathramh agus an t-ochdamh; ann an àitean eile gheibhear am marg agus a' pheighinn, an leth-pheighinn, an fheòrlinn agus am plang; gheibhear an so seisreach^x nan Gàidheal, agus an sud ung nan Lochlannach. Is fada bho 'n dh' fhalbh na seann toimhsean-fearainn sin a dh' ainmich mi, ach tha iad beò fhathast agus mairidh iad beò ann an ainmean nan àitean. Agus air an dòigh cheudna, ged nach fhaighear a nis am broc 'n a gharadh, no am madadh 's an dithreabh, no an torc 's a' choillidh, tha an cuimhne air a cumail ann an iomadh ainm air feadh na h-Alba.

mountain-ash
roosan

holly

Ach tha aon ni a tha air leth chum cliù nan Gàidheal, agus is e sin, mar a ghleidh iad cuimhne air ainmean nan daoine naomha bho shean, a thàinig 'nam measg a'

searmonachadh soisgeil na sìthe an àite teagaisg bhaoith nan druidh. Is gann gu bheil am facal *druidh* ri fhaighinn ann an ainm idir ann an Albainn, ach dh' fhaoidteadh leabhar a lionadh—agus tha leabhar brèagh air a lionadh mar tha¹—leis na comharraidhean a dh' fhàg na daoine naomha 'n an déidh. Tha eileanan beaga anns a' chuan siar ris an abrar “ na h-eileacha naomha ” anns an d' fhuaradh bothain bheaga de chloich (i. eileach) anns an robh na naoimh a' fuireach. Nach abrar ri h-I gus an la 'n diugh, I Chalum-Chille agus ris a' Chomraich, Comraich Ma-Ruibhe? Is gann gu bheil eilean beag no mór eadar Rudha Robhanais ann an Leòdhias agus Ealasaid a' Chuain anns nach 'eil sgeul r'a fhaotainn bho na h-ainmean air Colum-cille no air Mo-Luag, no air Maol-Rubha no air fear eile de na seann naoimh Eireannach is Albannach. Air a' chuid as mò de 'n mhórthir tha an leithid so de ainmean ceart cho pailt 's a tha iad anns na h-eileanan. Tha móran de na h-ainmean so a' tòiseachadh le *cill*, mar tha Cill Donnain agus Cill Chaointighearn agus Cill Fhaolain agus Cill Mo-Chalmaig. Tha ainmean eile a' tòiseachadh le *cladh*, mar tha Cladh Churadain agus Cladh Mo Bhrìgh. Gheibhear mar an ceudna ainmean mar a tha Croit Eónain, Dabhach Mo-Luaig, Croit Ghuirmein, ag innseadh gu robh am fearann sin air a choisrigeadh (no air a *bhàthadh*) chum maith nan eaglaisean a bha air an suidheachadh ann an ainm Eòdnain no Mho-Luaig no Ghuirmein. B' ionmhuinn leis na Gàidheil na h-ionadan anns am biodh na daoine naomha ri ùrnuigh, ionadan mar bu trice àrd agus uaigneach, agus ghleidh iad cuimhne air na h-ionadaibh sin ann an iomadh

¹ *The Pre-Reformation Church in Scottish Place Names.*
By J. M. Mackinlay.

suidhe, mar a tha Suidhe Churadain, Suidhe Chuimein, Suidhe Ma-Ruibhe, Suidhe Bhrìgh agus mar sin air aghart. Their cuid gu robh ar n-athraichean 'nan daoine borba agus fiadhaich, agus gun teagamh bha iad mar sin ri an naimhdibh, ach tha agus bithidh e chum an cliù nach do mheas iad na naoimh mar naimhdean ach mar chàirdean a thàinig ag iarraidh an leas. Ged a bha na h-uiread de na naoimh ri saothair agus ri siubhal feadh na Gàidhealtachd air fad agus air leud, cha'n 'eil dearbh sgeul againn gu'n deach aon dhiubh a shàrachadh ach Donnan a mhàin, agus chaidh esan a chur gu bàs cha'n ann le muinntir eilean Eige, anns an robh e fuireach, ach le fir-réubainn mara.

III.

Bu mhaith leam a nis beagan a ràdh mu thimchioll nan ainmean a tha gleidheadh cuimhne air na curaidhean calma bho shean aig an robh flaitheas agus uachdaranachd an Eirinn agus an Albainn, a réir eachdraidh agus beul-aithris nan Gàidheal, fada nìs d' thàinig Sasannaich no Lochlannaich a chur dragh air an tìr.

“A bheil dad agad air an Fhéinn?” arsa Seumas Mac Mhuirich ri Iain Mac Codrum, an bàrd Uibhisteach. “Cha'n 'eil,” ars' Iain, “is ged a bhitheadh, cha ruiginn a leas iarraidh nis.” Faodaidh sinn a' cheist cheudna a chuir air ainmean nan àitean, gun eagal bhi oirnn gu faigh sinn freagairt cho sgaiteach. Is fada bho 'n chuala sinn :

Bha dà chaisteal dheug aig Fionn
ann an Cromhleann dubh nan clach,

agus tha fios gur e Gleann Liobhunn tha air a chiallachadh leis a' Chromhleann. Tha làraichean nan dà

chaistéal dheug ann an Gleann Liòbhunn fhathast. Is gann gu bheil clach air muin cloiche de na caistèil sin, ach 's e Caistèalan nam Fiann a their muinntir an àite riu. Chunnaic mi fhéin seachd dhiubh 'san t-samhradh so chaidh seachad, agus air dhomh am faicinn agus an tomhas, bha e soilleir gur ann de 'n aon seòrsa a tha iad ris na h-aitreabhan móra cruinn sin a tha cho cumanta anns an taobh tuath, ris an abair na Sasunnaich "broch." Tha tuilleadh dhiubh air taobh Loch Tatha agus air monadh Srath Thatha. Tha an Fhéinn air a cuimhneachadh ann an Sròn nam Fiann an Gleann dà Ruail, agus ann an Coire na Féinne ann an Ros, agus ainmean eile. Tha daoine foghlumte ag ràdh gur e is ciall do 'n fhacal Fiann, sealgair, agus gu dearbh bu mhór an tlachd a ghabh an Fhéinn ann a bhi sealgaireachd nam monaidhean. Tha an t-sealg a rinn Diarmad air an torc nimhe gu h-àraidh ainmeil, agus co aig nach 'eil fios mar a fhuair an treun churaidh sin bàs bho fhrioghan an tuirc? Ri taobh Loch Dubhthaich ann an Cinn t-Sàile Mhic Coinnich tha làrach cruinn ris an abrar Dùnan Diarmaid. Thatar ag ràdh gur ann an Gleann Lic a fhuair Diarmad bàs, agus tha Tobar an Tuirc anns a' ghleann gus an latha 'n diugh. Their cuid gu'm b' e Beinn Ghuilbinn seann ainm na beinne ris an abair sinn a nis a' Bheinn Fhada. Tha sgeul Dhiarmaid air a sgaoileadh gu fada agus gu farsuing. Their na Cataich gum b' ann Iaimh ri Beinn Laghail^x a thachair sealg an tuirc, agus their muinntir siorramachd Pheairt gur ann an Gleann Sìthe a thachair i. Is fheadar aideachadh gu bheil Laoidh Dhiarmaid—fior sheann laoidh—ag ainmeachadh Ghliun Sìthe, agus tha uaigh Dhiarmaid fhathast ri faicinn ann am bràighe a' ghlinne, agus tha mi an dùil gu bheil Clach an Tuirc ann cuideachd. Ged

'St. Orhae's
Loch'.

'leaked
hill'

Sìth, fairy
hill.

'Ben Loyal'

X = ON. laga-völlr, low-field

tha iomadh sgeul againn air Fionn, sàr ghaisgeach nan Gàidheal, cha'n 'eil ainm ri fhaighinn ro thrìc ann an ainmean àitean. Tha am facal *fionn* a' ciallachadh *geal*, agus tha e ri fhaotainn tric gu leòir ann an seann ainmean mar a tha Fionnalt, Fionnghleann, Fionn-airigh .i. an t-allt geal, an gleann geal, an àirigh gheal. Air an dòigh cheudna tha Cill-fhinn a' ciallachadh "an eaglais gheal," ceart mar a tha Cill-duinn a' ciallachadh "an eaglais dhonn." Their cuid gur e as ciall do Dhrumainn no Dhruiminn "Druim-Fhinn," ach tha iad sin gu tur cearr 'n am barail: is e aon fhacal a tha an Druiminn, agus tha e ciallachadh "aig druim" no "àite droma." Ach tha e coltach gu bheil ainm Fhinn air a ghleidheadh ann an Suidheachan Fhinn, ann an Loch Bhraoin, agus faodaidh e bhì ann an tuilleadh àitean. Tha e air aithris gu bheil uaigh Oisein, mac Fhinn, ann an Caolghleann Ghlinn Amann agus tha *Oran na Comh-achaig* a' deanamh iomradh air "Srath Oisein nam Fiann." B' e Osgar mac Oisein an curaidh bu tréine de'n Fhéinn. Tha dà chlais air Druim nam Fuath, ann an sgìre Loch Carrann, a bha air an sgoltadh le claidheamh mór Osgair, air dha bhì feuchainn ri pìobaire leigeil a mach, a bha air a chumail air éiginn anns an Uaimh Dheirg. Is e as ainm do na claisean sin Buillean Osgair. Tha clais mhór an creig ri taobh na mara an dùthaich nan Déisi an Eirinn ris an abair iad Buille Chlaidheimh Osgair, agus tha té eile ris an abair iad Buille Chlaidheimh Fhinn. Tha sin fhéin a' nochdadh cho dlùth 's a bha Gàidheil Albann ri Gàidheil Eireann 'n am beachdan agus 'n an seachas. Tha e air aithris le muinntir Rois gu'n deach Bran, cù inneil Fhinn, a mharbhadh air monadh Achadh nan Allt, agus gur ann bho sin a dh' ainmicheadh Abhainn Bran agus Srath Bhraoin.

spectres

* earlier Eitche, Eitche, fer. of a noun *Eitig, connected
with eitigh fierce, O. Ir. eitig foul

Pr. Held. u. Kö. Sags.
Index. Scathach

Ged tha sgeul againn gun d' fhuair Cuchulainn ionnsachadh airm agus chleas bho Sgathach, bana-ghaisgeach an eilein Sgitheanaich, cha'n 'eil ainm r'a fhaotainn aona chuid anns an eilean no air a' mhórthir, ach tha ainm Sgáthaich beò fhathast ann an Dùn Sgáthaich. Tha Eilean Uisneachan aon an Loch Eite* a' gleidheadh cuimhne air Clann Uisneach, na trì bràithrean ainmeil a theich a Eirinn do dh' Albainn le Deirdre no Deardail, an aon bhoirionnach bu bhrèagh a chunnaic sùil duine riamh de mhnaibh nan Gàidheal. Their cuid gu bheil ainm Deirdre r'a fhaicinn ann an Grianan Deardail ri taobh Loch Eite agus an Dùn Deardail aig cumhang Inbhir-faragaig, agus an Grianan Deardail a rithist ann an Gleann Liòbhunn, ach a thaobh gu bheil seann fhacal *deardail* ann a' ciallachadh onfhadh no sian, cha'n fhaod cinnt na cùise bhi againn.

< * *liwona*
< *liwos* w.
liwos colour,
O. Ir. *li*, stream

AM FIADH.

[Rugadh DOMHNALL MAC EACHARNA air latha Nollaig anns a' bhliadhna 1836, ann an Gleann-garasdail an taobh tuath eilein Dhiùra Iainn ri Coire Bhreacain. An uair a bha e fhathast 'n a ghille òg, dh' fhàg e an t-eilean agus chaidh e do Ghlaschu. Bho sin chaidh e do Dhun-éideann, far an do rinn e a dhachaidh, agus far an do chaochail e anns a' bhliadhna 1908.

Sgrìobh Mac Eacharna 'n a òige a chuid òran fo 'n ainm "Am Bard Luideagach" anns a' Ghaidheal is ann am mìosachain eile, agus chuir e cruinn iad, le bragan rann a sgrìobh e anns a' Bheurla, ann an leabhraan beag *Dàin agus Orain* anns a' bhliadhna 1897. An deireadh a làithean thug e dhuinn a bheachdan ann

o 'North of Farigaig' the stream through Sratk - fharagaig
far + gair 'above cleft.'

an Rosg—Sgeulachdan is Oraidean—anns an *Oban Times*, anns an *Deo-ghrèine*, agus 's an *Celtic Review*. Tha a shaothair air a clo-bhualadh fo 'n ainm *Am Fear Ciùil* (1904, 1908). Leugh is mheòraich am Bard le mór-chùram na h-ùghdair as comasaiche a sgrìobh anns a' Bheurla, agus chithear gu soilleir an cumhachd thairis air 'inntinn. Is gann a tha ùghdar eile againn a sgrìobh ann an rosg a chuir a leithid de shuas is de loinn air a smuain 's a chuir DOMHNALL MAC EACHARNA. Cha'n 'eil coire r'a fhaotainn dha ach cho beag is a sgrìobh e.]

I.

BEAGAN bhliadhnachan an déidh turus-cuain na h-aighe gu Tir-mór, fhuaradh trì-deug de laoi gh fhéidh a nuas as a' Mhonadh Dhubh, am Braid-Albann. Cha bu mhò iad na uain, mìos a dh'aois; ach gu dearbh cha robh iad fada cinntinn. Dh'fhàs iad suas mar an fhroineach. Bha mise aig an àm a' tighinn gu aois 'sam bu chòir dhomh bhi deanamh rud-eigin air son mo lòn, agus chuir iad a ghleidheadh nam fiadh mi. Thugadh teann earail orm am biadhadh, an tàladh, agus am buachailleachd gu cùramach. B' i sin a' bhuachailleachd! Bha ceart cho mhaith dhomh dol a bhuachailleachd nan eun-fraoich. Bha iad soirbh gu leòir a bhiadhadh. Dh'òladh iad de bhainne blàth gus am biodh iad an cunnart sgàinidh, is dh'itheadh iad càl is luibhean eile gu foghainnteach. Bha iad cho càllaidh ris na coin, agus cho dalma, is cho liosda air son an cuid féin a thoirt a mach ris na cait. Ach air son na buachailleachd dheth: b' e sin am briste-cridhe do'n bhuachaille. A réir coltais, bha e feumail do na creutairean sin, air son iad féin a chumail an staid

fortunate

fallaineachd, tomhas àraidh de ruith 's de leumraich a dheanamh eadar dà cheann an latha—agus gu dearbh, cha bu tric leò a' chuid sin d' an dleasnas a dhearmad—ach cha robh iad idir a' tuigsinn nach robh a leithid sin de dhian-shaothair aon chuid cho feumail no cho taitneach do 'n bhuachaille. Dh' fhòghnadh na dh' fhòghnadh dhà-san, agus cha robh iarradh aig air tuilleadh; ach bha cho beag eanchainn acasan 's nach robh e comasach tuigse chur 'n an cinn. Dh' fhairtlich orm riamh a thoirt orra chreidsinn nach ann ri feala-dhà bhithinn 'nuair a bu mhiann leam an iomain "gu cluainibh glas' le sìth." Cha chreideadh duine an làn-aighear a gheibheadh iad as an iomain sin, agus b' e am buachaille an aon bhall-spuirt aca. Ruitheadh iad chugam is bhuan; réiseadh iad mu'n cuairt orm, agus leumadh iad thar mullach mo chinn; ach an aon cheum beag cha ghabhadh iad an rathad bu mhiann leamsa. 'Nuair a bhithinn air mo chlaoidh leo, is a' toirt dùil-suas anns an iomain, theirinn riu ann am fheirg, iad a dhol do Thigh-Iain-Ghròta, nach bithinn a' strì na b' fhaide riu, agus thilginn mi-fhéin air mo dhruim air a' bhlàr. Thigeadh iad an sin 'n an ruith 's 'n an leum a dh' fhaicinn ciod an tubaist a dh' éirich do'n bhuachaille. Dh' fheuchadh iad mi le'n sròna biorach o mhullach mo chinn gu bonnaibh mo chas, a dh' fhaotainn a mach cion-fàth mo thrioblaid. 'N an deifir thuitedh iad tharam, is shaltradh iad fo'n casan mi, agus mu dheireadh am bu bhuidhe leam leum air mo bhonn gu'm dhìon féin o'n ro-chùram a bhàtar a' nochdadh mu'm dhéidhinn. Ghabhainn-sa an sin an rathad, agus dod na dunach orm. Leanadh iad mi a' dannsadh 's a' beiceis^x mu'm thimchioll, ach cha deanadh sin ach cur ris a' mhìthlachd a bha ormsa cheana. Leanadh iad mi, mar so,

i

cause,
reason
haste, speedtactum fret,
huff.woe,
mischief

x hopping, skipping, frisking

* a h-uile ceum gus an tigeamaid chum a' chrò anns an biodh iad a' cur seachad na h-oidhche. Thigeadh iad an sin mu'n cuairt domh a' putadh a chéile, is a' saltairt air mo chasan, agus a h-uile h-aon diu a strì ri m' phògadh. Creutairean cho aotrom, ghuanach, theò-chridheach, agus cho duilich a bhuachailleachd, cha d' thainig riamh am charaibh-sa.

light, siddy

light-headed
siddy.
Cha bhiodh e chum buannachd mhóir do neach 'sam bith fios fhaotainn air na dh' fhuiling mise air tàillibh nan creutairean gogaideach sin. Mar thuirt mi cheana, cha'n ann air son dad a chur ri suim ar n-eòlais mu dhéidhinn nàdur agus àbhaist nam fiadh a tha mi sgrìobhadh nan cuimhneachan faoine so aig an àm, ach a mhàin gu m' thoileachadh féin ann a bhi deanamh so 'n a chaithe-aimsire as taitniche, agus nach 'eil cho mi-tharbhach ri bhi smuainteachadh air nithean nach gabh leasachadh; nithean mar a thà, agus nithean mar a dh' fhaodadh iad a bhith.

amén
paniel
Faodaidh mi cunntas aithghearr a thoirt seachad air turus beag a thug mi le cuideachd na h-an-riaghailt so, an déidh dhaibh tighinn gu inbhe dhamh agus aighean, agus fòghnaidh sin mar eisimpleir air iomadh deuchainn eile a chuir iad am rathad. Bha ocd no naoi de choin-eunaich againn, agus bha iad sin fo m' chùram a bharrachd air na féidh. Dh' fhalbh mi, latha de na làithean, a thoirt sràid do na coin. Cha robh iarraidh againn air cuideachd nam fiadh, ach chunnaic iad a' falbh sinn, agus lean iad sinn. A nis, bha na féidh glé thoigheach air cuideachd nan con, ach cha robh ciataich 'sam bith aig na coin do chuideachd nam fiadh. An déidh dhuinn dol astar latha sàbaid, shuidh mi air cnocan bòidheach grianach, agus air ball bha na coin mu m' thimchioll; a h-uile h-aon a' strì ri faotainn na bu dlùithe dhomh na

càch. Chunnaic na féidh so, agus thàinig iad 'n an ruith 's 'n an leum, agus cha robh iad ach goirid a' réiteach àite dhaibh féin. B' éiginn do na coin bhochda teicheadh le 'm beatha, agus bha 'm buachaille féin an cunnart a bhi air a sbaltairt fo'n casan. Bha aon de na féidh a bha, 'n a laogh, na bu lugha na càch, agus lean e greis 'n a chranna-pheasan,^x ach le bhi gleidheadh aghaidh na spàine ris, bhà e nis dlùth air cho mór ri càch. Bha 'n creutair so cho làn char ris an t-sionnach. Aon de na pratan a bhiodh e cluich 'nuair bhiodh iad a' strì co bu dlùithe gheibheadh do 'n bhuachaille: sparradh e cheann a stigh am measg chàich, agus cho luath 's a bheireadh iad uilleag^x dha, dheanadh e sin 'n a leisgeul air son tuiteam trasd air a' bhuachaille. Bheireadh am buachaille faghar no dhà air na h-aisnean aige is phacadh e eadar a chasan e. Cha bhiodh tuilleadh a dhìth air, agus 'nuair gheibheadh e e-féin a dheanamh comhfhurtachail, shealladh e 'n àird mar gu'm biodh e farraid, 'am fac thu cho tapaidh 's a rinn mi sud?' Ach air an là so bha Tòmas,—b' e sin ainm,—cho mór, trom, is na 'n leiginn leis an cleas so a[\] chluich orin, dh' fhaodainn a bhi dol dachaidh le mà-m-sic am chuideachd. Laigh iad sìos mu dheireadh, is thòisich cuid diubh air cnàmh an cìr. Bha am measg nan con aon a bha 'n a chù-eunaich anabarrach maith, ach bha e nis sean, agus air fàs cho usaideach 's gu'n deanadh e cùis-ghearain de'n rud a b' fhaoine. Chunnaic mi e, is e 'n a shuidhe air leth o chàch, agus coltas air a bhi fìor neo-thoilichte le staid. Dh' amhairc e 'n rathad a bha mi 's na deòir 'n a shùilean. Ghairm mi air, is thàinig e, agus sin mar gu'm b' ann glé earraigeach.^o Ghabh mi truas d' a chor is chàin mi na féidh ris, agus an déidh sin, chomharraich mi mach dha slios bòidheach fraoich a

a puny, delicate
youngster

trick, prank

sound, whack
- fogar, noise?rupture,
hernia

querulous

x uilleag

o straitened, making brave attempt.
"with great difficulty"

bha dìreach fa' r comhair, agus thug mi cuireadh dha dol a dh' iarraidh an aodainn sin dh' fheuch an robh sealgach a b' fhiach ann. Chuir so saod air, agus dh' fhalbh e gu toilichte. Bha té de na h-aighean d' am b' ainm Jessie, 'n a laighe làmh rium, agus 'nuair chunnaic i 'n cù a' falbh, thug i ionnsaigh air falbh 'n a chuid-eachd; ach rug mi air chluasan oirre, agus ghleidh mi air a h-ais i. Bha'n seana chù nis a' fiaradh a' bhruthaich air ais 's air aghaidh, agus e cumail na gaoithe air a ghualainn, 's a' deanadh cinnteach as a h-uile slat de'n talamh. Bheireadh e sòlas do chridhe sealgair an cù sin fhaicinn mu thimchioll a ghnòthaich. Dh' aithnich mi air a nis, mar bha e gabhail a chùrsa, gu'n d' fhuair e mach an cèarn anns an robh na h-eòin, ach cha do ghabh e-féin sin air. Bha e air ais 's air aghaidh, mar a bha e roimhe, ach gu robh a chùrsa dol na bu ghiorra 's na bu ghiorra, agus e ag oibreachadh suas a chum an àite anns an robh na h-eòin 'n an laighe. Bha Jessie a' cur roimpe bli air falbh. Cha robh i tuigsinn ciod a bha 'n seana chù a' sireadh anns an fhraoch. Bha Jessie car nèonach mar so, dh' fheumadh ise i-féin a dheanadh cinnteach mu dhéidhinn ni 'sam bith a chuireadh iongantais oirre. Cha 'n fhòghnadh leatha ach an ni sin a rannsachadh air a son féin. Bha 'n seana chù nis gu faicilleach a' tarruing suas ris na h-eòin. Ceum an dràst 's a rithist 'g a thoirt na bu dlùithe 's na bu dlùithe. Mu dheireadh, sheas e; amhach sìnte roimhe, 's a shròn dìreach air an àite anns an robh na h-eòin; earball sìnte 'n a dhéidh, agus cho rag ri crann-brataich; trì d'a chasan air a' ghrunnd, 's a' cheathramh cas togte, deas gus an ath cheum a thabhairt na'm biodh sin feumail. Sheas e mar sin gun char a nunn no nall, ach cho daingean is ged bu dealbh-snaidhte bh' ann.

*Good
humour*

'Nuair chunnaic Jessie so, cha b' urrainn di cumail oirre-
 féin na b' fhaide; spìon i uam a cluasan is thog i oirre
 dh' fhaicinn air a son féin ciod a bha cèarr air an t-seaua
 chù. Ràinig i e, is chuir i a sròn air a dhruim dh' fheuch
 am b' ann an sin a bha 'n fhàilling; ach cha do charaich
 easan eang. Thug i an sin roid m'a thimchioll
 dh' fheuch an cuireadh sin gluasad ann. Chuir
 sin gluasad anns na h-èin fhraoich air an robh esan
 ag èaladh, agus leum iad air falbh air an iteig. 'Nuair
 chunnaic an cù bochd gu robh a shaothair air a toirt
 gu mi-bhuil leis a' chreutair ghogaidich sin, thug e aon
 bhurral tiamhaidh as, agus sheall e 'n taobh a bha mi,
 mar gu'm biodh e 'g a leigeil gu m' ràdh féin, co dhiù
 chunnaic mi riamh gnothach eile cho mì-chiatach ri sin.
 Chuir so tuilleadh iomagain air Jessie mu chor a' choin,
 agus bha i dol a chur a sròine air, aon uair eile, a
 dhearbhadh dha an truais a bh' aice ris, ach bha so
 tuilleadh na b' urrainn d'asan cur suas leis, agus leum
 e is ruig e air chluais oirre. Cha robh sin aige mar a
 chuid féin; dh' éirich ise air a casan deiridh is leadair
 i 'n cù le a casan-toisich gus an robh e 's an sgiamhail.
 Theich e agus gearan goirt 'n a bheul, is thàinig e 'm
 ionnsaigh le casaid làidir 'n a chridhe an aghaidh na
 h-aighe, na'm b' urrainn da a chur an céill. Rinn e mar
 a b' fhèarr a dh' fhaodadh e, chuir e spàg am làimh a'
 leigeil ris dhomh mar bha e air a mhilleadh, is e aig a'
 cheart àm air bhall-chrith leis an dòruinn; an deur a bha
 'na a shùil, agus an ciùcharan goirt a bha 'n a bheul a'
 tagairt a chùise féin cho éifeachdach 's ged bhiodh e a'
 taomadh a mach a ghearain ann an Gàidhlig ghrinn,
 fhileanta Earra-ghàidheal. A dh' aon fhacal cha robh
 nì talmhaidh bheireadh faochadh dha ach ceann na
 h-aighe a thoirt da air méis. Air ghaol sìthe, gheall mi

sin da, agus le bhi taomadh briathran truacantais 'n a chluais, bha mi, air sheòl, a' taomadh iocshlaint 'n a chreuchdan, 's mar sin thug mi sìd fhèathail mu'n cuairt. Ach ma thug, cha b' fhad' a mhair i. Thàinig Jessie, 's 'nuair chunnaic i 'n cù eadar mo ghlùinean, ghabh i nìos a dh' fhaicinn ciamar a bha e. Anns an rùn so, agus a réir a h-àbhaist, chuir i a sròn air a dhruim cho coibhneil 's a b' aithne dhi; ach, mo chreach, leum, agus ghlaodh esan cho cruaidh 's ged a chuirteadh saighead ann.

Bha mi ion 's as mo chiall a' strì ri sìth a chumail eadar na creutairean sin. Leum mi air mo bhonn; bhris mi suas an camp, is ghabh sinn an rathad a rithist. Bha tigh mo sheanar 's a' ghleann fodhainn, agus ghabh sinn 'n a rathad. 'Nuair ràinig sinn, chaidh mise stigh, ach dhruid mi 'n doras a' m' dhéidh a chumail a mach muinntir na h-an-riaghailt. Cha robh aig an tigh ach mo sheanmhathair, 's i cur crìch air deasachadh arain. Thuirt mi rithe gun i dh' fhosgladh an doruis, gu'n robh na féidh a muigh; ach tha amharūs agam nach cual' i gu ro-mhath ciod a thubhairt mi; bha i mall 'n a clàisteachd. Bha cruach de 'n aran a dh' fhuin i—aran coirce—air a' bhòrd, agus a' chuid mu dheireadh de 'n fhuine 'g a chruadhachadh ris an teine. Chaidh ise gu mi-fhortanach chun an doruis, agus dh' fhosgail i e. 'Stigh a bhrùchd a' chuideachd a bha a muigh. 'Nuair thuig mise ciod a thachair, leum mi air mo bhonn, agus chuir mi 'n t-aran a bh' air a' bhòrd an àird air déile bha fo anainn an tighe; ach cha robh ùine air na bha ris an teine shàbhaladh; bha sin 'n a chriomagan air an ùrlar ann am prioba na sùla. Rachadh na creutairean riasgail sin troimh theine Bhàil air son arain-choirce. Fhuair mi na coin a chur taobh a muigh an doruis; ach mu 'n do shoirbhich sin leam bha na féidh an déidh

above, top
of house
wall

wild
indocile

crìoch a chur air na bha ris an teine de 'n aran, agus a' sealltainn air son tuilleadh. Fhuair Jessie a sùil air na chuir mise 'n àird air an déile is leum i suas air a' bhòrd, agus bha an còrr de 'n fhuine air an ùrlar mu 'm b' urrainnear bacadh a chur oirre. Cha robh dhomh ach an slaodadh a mach air chluasan, aon an déidh aoin diubh; agus mu 'n d' fhuair mise an t-aon mu dheireadh dhiubh mach, cha robh móran a làthair de dh' fhuine na seann mhnà. Bha mi fìor dhuilich mar a thachair; cha robh aig a bhoirionnach chaomh ach tionndadh ris an fhuineadh as ùr, ach bha foidhidinn mhaith aice. An déidh na rinn iad de chron, cha d' thuirt i ach, "O, na creutairean, nach bòidheach iad." Chuidich mi leatha an tigh a réiteach 's an t-ùrlar a sguabadh; 's an spruidhleach arain a sgap a' ghràisg feadh an tighe, thruis mi 's chuir mi 'm phòc e, agus air eagal gu'n éireadh tubaist eile dhuinn, dh' fhalbh mi le m' thread.

Thug mi achmhasan do na coin air son na h-aimhreit a thog iad, agus an tàmait a fhuair mi as an leth. Dh' éisd iad rium le 'n cinn crom, agus, a réir coltais, aithreachas orra air son an cuid de'n mhì-riaghailt a thachair; ach am feadh 's a bha mi labhairt, bheireadh an seann chù sùil nuagach, an dràst 's a rithest, an rathad a bha Jessie, a' leigeil ris gu soilleir ciod a bha 'n a bheachd. Thionndaidh mi ris na féidh dh' fheuch an gabhadh beagan oilein a sparradh orra, ach cha bu mhór a b' fhèairrde mi sin. 'Nuair a bha mise leigeadh sìos Lagh nam Modhannan dhaibh, bha Jessie, le a soc gus an dà sùil ann mo phòca, far an do mhothaich i do 'n spruidhleach arain a thruis mise bhàrr an ùrlair. Thug i làn a beòil leatha, is cho luath 's a chunnaic càch gu'n robh rud-eigin air mo ghiùlan, mach o nach d' thug iad

*surely,
sunk-eyed*

a fragment
 an còta bhàrr mo dhroma, gus an d' fhuair iad a h-uile bruan dheth. Fhuair sinn mu dheireadh, air ar n-ais chum nan cairtealan a dh' fhàg sin [^]'s a mhadainn, 's nuair thàinig àm an treud a chur do 'n chrò, an dàil na h-oidhche, bha iad cho gaolach 's ged a bhiodh an giùlan ré an là cheart cho cliùiteach 's a b' urrainn domh iarraidh. "O, luchd nan ceann gun chéill!"

caressing, joyous, reception
 Mu'n àm so bha dà no trì de riobagan dubha a' strì r' an cinn a nochdadh air uachdar a' chraicinn, eadar mo bheul 's mo shròn. Ghabh mi sodan nach bu bheag riù, agus bha mi fìor chùramach mu'n déighinn; 'g an leasachadh le ìm ùr; 'g an slìogadh le m' mheòir, 's 'g an treòrachadh an taobh a bu mhiann leam iad a ghabhail. Cha 'n e gu'm b' fhiach am beagan a bh' ann diubh na h-uiread so de dhragh a ghabhail riù, ach bha dòchas agam nach robh 'n so ach na roimh-theachdairean a bha 'g an nochdadh féin mar earlais air na bha ri teachd, agus le cothrom na còrach a thoirt daibh, ciod am fios nach faodadh am Freasdal fhaicinn iomchuidh spruidh-leach fèusaig a chur 'n an cois. An ùine ghoirid thàinig an cinneas so cho fhad air aghairt, 's gu'n robh e ~~dearbhan~~ seòr a de ròibinn dhuibh mu m' bhùilean. Bha h-uile ni ceart gu leòir gus an d' thug Jessie fa-near ciod a bha dol air aghairt. 'Nuair a thug, b' éiginn dìthse, a réir a h-àbhaist, fios fhaotainn ciod a bha cèarr. Cha chreideadh duine a gheur-leanmhuinn a dh' fhuiling mise o'n chreutair ghogaideach sin air tàilleabh a' bheagain chinneis a bha 'n sin. A' cheud nì 's a mhadainn, agus an rud mu dheireadh 's an fheasgar, b' e Jessie a' sparradh a gnois a' m' aodann, a strì ri gréim fhaotainn air na ribeagan prìseil sin a bha cho miadhail agam fhéin. Cha diùltainn-sa Jessie a phògadh na'm b' e sin na bha dhith oirre, oir ceart mar thuirt Donnchadh Bàn—

pledge, earnest.

sc. anlas
 little beard
 b. reaban
 x better gros a snait.

“ Cha robh h-anail breun
Ge b' e phògadh i,”

ach bha fhios agam na'm faigheadh ise aon uair a' bhileag fhochainn sin eadar a càirean 's a fiacail, nach fàgadh i bheag de dh' fhuidheall 'n a déidh. Thàinig na ribeagan sàbhailt troimh chunnart no dhà eile, ach cha d' rinn sin iad na 's miadhaile dhòmhsa 'n diugh na bha iad 's an àm an robh Jessie ag amharc nan déidh.

Bha dà dhamh 's an treud so, agus 'nuair chinn an cuid chabar, thòisich iad, mar is guàth le'n seòrsa, air na cabair sin fheuchainn air duine 's air beathach, dìreach mar a bu deise. Bha mi latha àraidh a' cur seachad na h-aimsir a' spaisdearachd a suas 's a nuas ri taobh na h-aibhne. Chunnaic Tòmas mi, agus bho nach robh bheag aige r' a dheanamh, thàinig e chumail cuideachd rium. Cha luaithe thàinig e 'n dlùths na thòisich e air cuid d' a chleasan fheuchainn orm. A nis bha cleasachd Thòmais maith gu leòir fhad 's nach robh ann féin ach am maol-cheann; ach bho 'n a bha nis a cheann arm-aichte le sleagh 's le pìc, cha robh mi cinnteach nach faodadh an rud a bhiodh dhà-san 'n a fheala-dhà a bhi dhòmhsa 'n a dha-rìreadh. Rug mi air chluais air, agus threòirich mi leam a chum an rathaid-mhóir e. Ghabh sinn an rathad le chèile; esan 's a cheum cho uallach agus a cheann cho àrd is ged a bu leis féin am baile; mise a' tachas a chluaise, 's ag innseadh dha mu chor an t-saoghail. Bha sinn mar so a' sràid-imeachd air druim an rathaid-mhóir 'nuair a thug mise sùil uam 's a chunnaic mi “ banarach dhonn a' chruidh,” a' tìghinn dachaidh as a' bhualidh. Leig mi as cluas Thòmais agus thòisich mi air sliogadh nan ribeag a bha 'nis soilleir r' am faicinn air mo bhus-uachdair, agus aig a cheart àm stad mo chonaltradh ri

gum, palate

< L. sp. 121

Tòmas. Thug esan fa-near; co dhiù, bha e mothachail air nach robh e-féin a' faotainn na h-aire sin a bha dlìgheach dha, agus dìreach a thoirt sanais dhomh gu'n robh mi deanamh dearmaid air mo dhleasnas, thug e bruideadh dhomh 's na h-aisnean 's thilg e 'n dig an rathaid-mhóir mi. Thuit e mach gu'n robh an rathad gu math na b' àirde na'n dig a bha r' a thaobh. Thug e, leis sin, beagan ùine mu'n d' fhuair mise mo chasan a shlaodadh a nìs as a' pholl, 's an suidheachadh air talamh tioram. Tha mi smaointeachadh gu'n do thuig Tòmas air mo ghuth 's air mo chainnt, am feadh 's a bha mi streap ri cruaidh na dìge, nach robh mi uile gu léir buidheach dheth; co dhiù, dh' fhan e fad na làimhe uam, is an déidh dha greis a thoirt a' dannsadh air mo bheul-aibh, chuimhnich e gu'n robh gnothach aige taobh-eiginn eile, 's dh' fhàg e an sud mi, a' glanadh a' phuill de m' thrusgan, agus a' leigeil ruith le sreing de ghuidheachan, an dòchas gu'm beireadh cuid diubh air Tòmas; ach cha do rug; cha d' thug iad feachdadh air.

II.

BHA e glé iongantach r' a thoirt fa-near an t-eadar-dhealachadh a bha eadar na creutairean sin a thaobh càileachd. Cha robh a dhà dhiubh a dh' aon nàdur. Bha an t-eadar-dhealachadh so ro-chomharraichte anns na daimh,—Tómas agus Jack. Bha Jack fìor-uasal 'n a dhòigh; cha b' fhiach leis a bhi ri peasanachd mar a bhiodh Tómas, 's cha robh droch-phratan 's am bith 'n a aoraibh. Bha na h-aighean comharraichte air an dòigh cheudna, càil fa leth aig gach aon diubh.

Bha 'n t-àm a nis a' dlùthachadh anns am b' éiginn dhòmh-sa dealachadh ri mo threud. Cheannaich duine-uasal mór an oighreachd greis roimhe sin; ach cha robh

stab, good
= broad good

beading
boning
In. Jeacain

lamp, nature,
constitution

Constitution
(body or
mental)

cabhag air a thighinn g' a faicinn. Mu dheireadh, thàinig e-féin 's a luchd-coimhhideachd a shealltainn an àite. Bha a' Bhaintighearna fo mhór-thrioblaid a thaobh cho fiadhaich 's a bha h-uile nì ag amharc: beanntan gruamach; coilltean ùdlaidh; muir ànradhach, is gun uibhir is acarsaid air son bàta, no raibad-ròr air son carbaid. "Ciod a bhuair thu," arsa ise ris a' Mhorair, "gu leithid so dh' àite cheannach?" "Aite," arsa ise, "gun eaglais, gun tigh-sgoil; gun phost a tighinn na 's dlùithe na seachd mìle dh' astar; gun lighiche eadar dà cheann an eilein, agus na 's miosa na sin uile, gun ghreim de dh' aran cruithneachd r' a fhaotainn na 's dlùithe na Ceann-Loch-Gilb, fichead mìle air falbh is deich dhiubh thar fairge. Ciod idir," dh' fharraid i rithist, "a theum ^ulu gu a leithid so dh' àite cheannach?" Cha robh an duine còir ro-chinnteach mu'n chùis, agus smaointich e sgrìob a thoirt taobh éiginn gus an cùinichheadh a' Bhaintighearna. Bha uinneag an t-seòmair iosail ris a' ghrund, is thog e i, is thug e ceum a mach air an réidhlean. Thàinig Jessie mu'n cuairt; chunnaic i 'n uinneag fosgailte, is ghabh i ceum a stigh. Bha Bhaintighearna 'n a seasamh taobh eile an t-seòmair, is a cùl ris an uinneig. Bha ceum na h-aighe cho grinn, is am brat-ùrlair cho tiugh, is nach d' fhuair a' bhean-uasal an sanas a bu lugha gus an do chuir Jessie a' sròn fhuar air a lethcheann. Chunnaic i, aig a' cheart am, anns an sgàthan a bha fa comhair, faileas an fhiadh-bheathaich a bha r'a taobh; ghlaodh i gu cruaidh, is thuit i seachad air an ùrlar. Thàinig aon de na seirbheisich a dh' fhaicinn ciod a bha cèarr. 'Nuair chunnaic e a' Bhaintighearna a' tomhas fad a droma air an ùrlar, agus fiadh-bheathach oillteil 'n a sheasamh os a cionn, thog esan sgairt-fhuathais eile, is

loomy

storamy

air ball bha 'n còrr de na seirbheisich cruinn. Thòisich an sin ùspairn chruaidh a dh' fhaotainn na h-uilebheist ^x so a chur a mach. Shaoil Jessie bho chd gur ann ri feala-dhà a bha iad, agus dh' aontaich i leò 's a mhionaid, is réis i mu'n cuairt an t-seòmair, is leum i thar gach ball àirneis a thàinig 'n a rathad, ach a mach cha rachadh i; c' ar son a rachadh; nach robh h-uile nì g' a riar far an robh i. Chaidh fìe; casbhaig a chur thum a' bhàr-bhàille e thighinn le ghunna, is le chuid chon a chur as do 'n bheithir-sgiathaich a bha 'n los an tigh 's na bha ann a chur bun os cionn. Thàinig e, ach gun ghunna, gun chù leis; chuir e a làmh air sròin na h-aighe is dh' iarr e oirr' a leantainn, is rinn ise sin cho toileach 's a rinn na radain Pìobaire-ballach Hamelin a leantainn. Chuir so iongantais air na Goill; ach cha robh fhios aca gu'n robh crioman arain an cridhe na dèarna aig a' bhuachaille, is gu'n do mhothaich Jessie dha sin 'nuair a chuir e a làmh air a sròin. Bha a' Bhain-tighearna an droch chàs. Theab i an deò a chall leis an eagal, is bha i nìc, mar gu 'm b' ann, eadar neamh 's talamh, is gun fhios co-dhiù dh' fhanadh no dh' fhalbhadh i, agus sin air tachairt ann an àite gun fhear-sgil, gun chungaidh-leighis; "gun ìoc-shlaint an Gilead, gun léigh an sin." "O, ciod idir a thug air an duine ghòrach an t-àite 'cheannach?" Coma co-dhiù, bha i tighinn chuige uidh air n-uidh.

Air madainn an la-arna-mhàireach, dhùisg i le sgaoim mhóir, 's i 'bruadar gu'n robh an creutair gun mhodh, gun nàire sin Jessie, aig taobh a leapa, 's a' strì r'a pògadh an aghaidh a toile bheusaich, bhanail, féin; ach shaoilinn nach ruigeadh i leas a bhi cho geadasach; bheirinnse an diugh sè sgillinn, na'm biodh i agam, air son pòig-mhaidne Jessie. Leis an aobhar

strife

single
thunderbolt?
forked
lightning?

medicine

fright

sprattish
kintip.

oilbheum a fhuair a' bhean-usal, is gun fhios ciod an t-ath bhuaireadh a dh' fhaodadh a mealladh 'n a leithid so a dh' àite, leum i air a bonn, dh' fhosgail i an uinneag, is sheall i mach. Bha a' ghrian ag èirigh air cùl nam beann 's a' cur gathan soluis troimh na neòil thana bha snàmh os an cionn. Bha an Caolas Diùrach, air nach do ràinig ach faileas nan gathan sin fathast, mar shruth mór, leathann de dh' airgiod-beò, leis gach dath a b' urrainn di bhreithneachadh a' dol 's a' tighinn air aodann, mar an lannair a chluicheas air muineal a' chalmain. Bha an drùchd air an fheur, is boltrach chùbhraidh a' tighinn as a' choille dlùth laimh. Air an réidhlean fo'n uinneig, bha na h-uidhir de chreutairean nach fhac i riamh roimhe cho dlùth air tigh: coilich-dhubha,¹ is liath-chearcan;² easagan,³ is cearcantomain;⁴ maighich, is coineanan; 's iad uile cho neogàthach 's ged nach biodh tigh no duine mar mhìle dh' astar daibh. Theagamh nach robh 'n t-àite cho duaichnidh 's a shaoil i. Ghabh i mu thàmh a rithist, ach dh' fhàg i 'n uinneag fosgailte; bha tùis na coille roannasach leatha. Chaidil i gu suaineach gus an robh ghrian àrd 's an speur, 's an uair a dhùisg i mhothaich i gu'n robh i cho acrach ri seabhaig.

An déidh dhi a lòn-maidne ghabhail, bu mhiann leatha tuilleadh de 'n àite fhaicinn, ach mu'n erbadh i i-féin an taobh am mach de bhallachan an tighe, chuir i luchd-coimhid a shealltainn mu'n cuairt, a dheanamh cinnteach nach robh fiadh-bheathaichean 's a choimhearsnachd. Thug iadsan fios air ais nach robh creutair fiadhta 's an t-sealladh. Ghabh i a mach, a' stiùradh a ceum sìos an cois na coille, a bha nis 'n a làn thrusgan uaine. Bha iongantais oirre cho ùrar, agus cho pailt 's a bha gach seòrsa luibhean a' fàs mu'n cuairt. An

shean

L. numerous

3 pheasants
4 partridge1 blackcocks
2. heath-hensloomy, ugly
& disagreeable
(do + air time)

raineach féin, ar leatha nach fhac i riamh a leithid de phailteas de gach seòrsa. An fhrith-raineach a' ruigh-eachd an àird gu a h-achlais; cuinnean na dubh-chasaich na bu ghrinne na chunnaic i idir, is teanga-an-fhéidh cho leòbhar, chuimir, is ged a bhiodh i strì ri duais fhaotainn air son meud is snas a cinneis. Bha a' Bhaintighearna, mar so a' mealtainn na cùbhradh-eachd a bha mu'n cuairt 'nuair chual i sporghail 's a choille. Thionndaidh i air falbh rathad eile, gun fhios nach faodadh math-gamhainn leum a mach an taobh sin. Cha deach i ach goirid air an rathad sin 'nuair chunnaic i, mar a shaoil ise, trì-fichead fiadh a' brùchdadh a mach as a' choille, is a' tighinn 'n an leum g' a h-ionnsaigh. Cha robh ann diubh ach trì-deug, ach mheudaich sùil an eagail an àireamh. Bha iad mu'n cuairt oirre ann an tiota, 's a h-uile h-aon a' strì ri fàilt is furan a thoirt di 'n a dhòigh féin, ach gu mi-fhortanach cha do thuig ise ciod a bha 'n am beachd; shaoil i gur ann an rùn a h-itheadh a bha iad. Gu freasdalach, chunnaic mise an suidheachadh 's an robh a' bhean-usal, is chaidh mi 's an eadraiginn; ach, mo chreach, cha b' e am buidheachas a b' fhèarr a fhuair mi air a shon. 'S ann a thug i ach-mhasan sgaiteach dhomh a chionn nach d' thug mi oilean cubhaidh do na féidh. Mo thruaighe, ciamar a bheirinn-sa do na féidh an nì sin nach robh agam dhomh fhéin? Ach tha na h-uaislean cho mi-riasanta. Cho luath 's a fhuair a' Bhaintighearna fo dhion an tighe, shuidh i ann am breitheanas orm féin is air na féidh, agus b' i a' bhreith luath, lòchdach a thug i mach: ar fògradh le chéile as a' bhaile, gun latha dàlach.

Chaidh crò mór iarainn a dheanamh an àird' a' mhonaidh air son nam fiadh, far am faiceadh 's an cuir-eadh iad eòlas air féidh eile; féidh nach deach riamh a

duairg fern
 coirubain
 talk

X 0

black
 spoken word
 maiden hair
 harl's tongue
 fern

x : cf. cuán - leacht a litter of whelps, brood.
 o possession, infestment 2. The sod or handful of earth, given by the seller to the buyer of land (read fad - here)

herding

chuallach^x, is nach do bhlaiss greim de dh' aran coirce. 'Nuair a bha sin deas air an son, thug am buachaille leis iad, is thug e fad^o-seilbh^o dhaibh air an dachaidh dhuaichnidh sin a bha cho mi-nàdurra dhaibh, 's a dh' fhuathaich iad le an uile neart. Chuireadh e bior ann an cridhe cloiche staid nan creutairean sin fhaicinn 'nuair a thug iad a bhi ann an eunglach nach b' urrainn daibh féin a dheanamh farsuing. Ghuidh is ghrìos iad orm 'n an dòigh féin an saorsa thoirt dhaibh. Bha Tómas a' sileadh nan deur, is a phratan gu buileach air a thréigsinn. Bha Jessie, 's a sùilean cho leathann ri beanntag⁺ a' gealltainn a giùlan féin ath-leasachadh á sin am mach na'm fosglainn dhaibh cachailleith na gainntir sin, ach cha 'n fhaodadh e bhi; chaidh a' bhinn a thoirt a mach, is cha robh laghanna nam Medach nam Persianach na bu neo-mhùitiche na bha òrdugh na Baintighearna. B' éiginn dòmhsa togail orm is am fàgail an sud, 's cha b' e culaidh-mhulaid a bu lugha bh' air mo ghiùlan a' fàgail Dhiùra, an cor 's an d' fhàg mi mo threud bòidheach.

a prison

AN DUINE CAOMHAIL.

[Thàinig na h-earrannan a leanas a mach an teiseach ann an *Life and Work*. Chaidh an sgrìobhadh leis an Urramach DOMHNALL MAC LAOMUINN, ministir Bhlàr Athaill, fear deasachaidh na pàirte de 'n phaipeir mhiosail sin a tha air a sgrìobhadh ann an Gàidhlig. Rugadh Maigh'stir MAC LAOMUINN ann an Tir-iodh. Cha 'n 'eil fear ann an diugh n'as comasaiche na e fhéin air ar cainnte a sgrìobhadh le snas agus blas.]

⊕ beantag, a corn-fan. Also bannag lat. vannus.

AIR do Chrìosd a bhi teagasg ann an sionagag àraidh, dh' éirich fear-lagha aig deireadh an t-searmoin a chur ceist air. Cha b' ann air ghaol solus fhaotainn a rinn e sin; ach bha e 'n a sheòrsa de phearsa-eaglais e fhéin, agus bu mhaith leis a dhearbhadh an làthair an t-sluaigh nach robh teagasg Chrìosd fallain. "Cìod a ni mi," ars' esan, "a- chum gu'n sealbhaich mi a' bheatha mhaireannach mar oighreachd?" Thuig an Slànuighear gu maith an seòrsa duine a bha aige, agus an àite a fhreagairt, thubhairt e ris, "Cìod a tha sgrìobhta anns an lagh?" Tha an lagh ag ràdh, ars' am fear-lagha, "Gràdhaichidh tu an Tighearna do Dhia le d' uile neart, agus le d' uile inntinn; agus do choimhearsnach mar thu féin." "Is ceart a fhreagair thu," thubhairt Crìosd ris; "dean so, agus bithidh tu beò." Cha b' urrainn am fear-lagha a ràdh nach robh an teagasg so fallain gu leòir, ach los e fhéin fhìreanachadh, dh' fheuch e car eile agus thubhairt e, "Agus cò e mo choimhearsnach." A réir teagasg nan sgrìobhaichean cha bu choimhearsnach do Iudhach ach Iudhach eile, ach bha amharus aig an fhear-lagha gu robh teagasg Chrìosd na b' fharsuinge na teagasg nan sgrìobhaichean, agus dh' fheòraich e a' cheist so, an dùil gu'm biodh an Slànuighear air a dhìteadh as a bhilean féin, an éisdeachd an t-sluaigh. Ach chunnaic Crìosd an ribe a chuir an droch sgealb roimhe, agus an àite a fhreagairt anns an dòigh a bu mhaith leis, dh' innis e dha an naigheachd a leanas.

Bha duine àraidh air a thurus o Ierusalem do Iericho, agus air dha tuiteam am measg luchd-reubainn, thug iad bhuaith na bha aige, rinn iad droch ghiullachd air a chorp, agus thilg iad e taobh an rathaid, lethmharbh. An ceann greis, co a thàinig an rathad ach

gasp
 sagart? Mhothaich an sagart do'n diol-thruais a bha anns na h-ospagan deireannach, ach cha do chuir e stad 'n a cheum is ghabh e seachad. Air sàil an t-sagairt thàinig Lebhitheach, agus rinn esan an ni ceudna. Ach thachair gu robh Samaritanach a' gabhail an rathaid as an déidh, agus an uair a chunnaic esan droch cor an fhir a bha 'n a shìneadh, ghabh e truas dheth is rinn e cobhair air. Cheangail e a chreuchdan is ghabh e cùram dheth. "Cò de 'n triuir so," dh' fheòraich Criosd, "a bu choimhearsnach dhasan a thuit am measg an luchd-reubainn?" Chunnaic am fear-lagh nach robh feum dha an còrr a ràdh, oir dh' innseadh an coguis agus an tùr nàdurra do na h-uile a bha 's an éisdeachd, gu'n do rinn an Samaritanach gnìomh caomhail agus gu'n do rinn na seòid eile gnìomh nàrach. Mar sin fhreagair e, "Esan a rinn tròcair air." Thubhairt Iosa ris, "Rach, agus dean thusa air a' mhodh cheudna."

I. Anns a' chosmhalachd so tha Criosd a' dìteadh inntinn chumhann nan Iudhach. Bha iad an dùil nach robh suim aig Dia do shluagh air bith ach iad féin a mhàin; bha iad air an séideadh suas le h-uabhar spioradail. Bha iad a' sealltuinn sìos le tàir air gach cinneach eile, agus gu sònruichte air muinntir Shamaria. Bha seann ghamhlas eatorra, agus ma b' fhìor na h-Iudhaich, cha robh anns na Samaritanaich ach daoine aineolach, ain-diadhaidh. Chrathadh na sgrìobhaichean an cinn na'n abradh tu riutha gu'm faodadh cuid de na Samaritanaich a bhi air slighe na beatha. Ach is e sin an dearbh rud a thubhairt Iosa ris an fhear-lagha anns a' chosmhalachd so, agus chuir e an fhìrinn m'a choinneamh air dhòigh cho soilleir 's nach b' urrainn e gun gabhail rithe. Theagaisg e dha gu bheil an diadhaidheachd, coltach ris a' chàirdeas, mar a chumar i,

agus nach robh anns an t-sagart agus anns an Lebhitheach ach diù nam fear, ged a bu phearsachan-eaglais iad. Is ann air a toradh a dh' aithnichear a' chraobh, agus do bhrìgh gu robh an cridheachan cruaidh is an-ìochdmhor cha robh annta ach crìonaichean gun sùgh ann am fion-lios Dhé. Cha d' thubhairt Crìosd gu'm bu chealgairean an sagart 's an Lebhitheach 'n an cràbhadh, ach leig e fhaicinn d'a luchd-eisdeachd nach robh aca ach coslas na diadhaidheachd gun a cumhachd. Cha mhò a thubhairt e gu robh an Samaritanach coimhionta, ach leig e fhaicinn dhaibh gu robh iochd is uaisle 'n a nàdur a bha 'g a chur fada fada air thoiseach air an dithis eile am fianuis Dhé. Bu choma leis co dhiu a bu choigreach no fear-cinnidh an diol-thruais a bha leth-mharbh; chunnaic e gu'm bu duine 'n a éiginn e, agus rinn e lom is dìreach air a thoirt cobhair dha. Bha iochd is gradh bràthaireil 'n a chridhe, agus ged a bha e gun ainm na diadhaidheachd cha robh e gun a tairbhe. Ged nach robh a sheasamh aige anns an t-sionagog bha a sheasamh aig ann an ionad a b' fhearr, ann an comunn nan daoine còire aig a bheil cridhe truacanta is lamh fhialaidh is comh-fhaireachadh ri anmhuinneachdan am bràithrean. Leis a' choimeas a tharruing e eadar an duine a bha còir gun a bhi cràbhach 's an fheadhainn a bha cràbhach gun a bhi còir theagaisg Crìosd d'a luchd-eisdeachd an là ud gur fearr gnìomh na facal, gur fearr tràcair na ìobairt, agus nach e gach neach a their ris-san, A Thighearna, a Thighearna, a théid a steach do rìoghachd nèimh; ach esan a ni toil 'Athar a tha air nèamh. Agus is e toil Dhé gu'm biodh a chlann ìochdmhor is coibhneil, deas gu maith a dheanamh is bàigh a nochdadh ris na h-uireasbhuidhich. Chronaich e cumh-

* 1. Charm, amulet 2. Among the Jews, a slip of parchment on which was written some text of Scripture, particularly of the decalogue, worn by devout persons on the forehead, breast or neck, as a mark of their religion 3. Among primitive Christians, a case in which they enclosed the relics of the dead.

annachd nan Iudhach agus theagaisg e dhaibh gur clann Dhé iadsan uile anns a bheil spiorad a' ghràidh. co dhiu is Iudhaich no Greugaich no Samaritanaich iad. Mar bu leithne a bha fir-lagha na sionagog a' deànamh am philacteridhean,* is ann bu chaoile a bha iad a' deanamh an creud, agus bha feum aca air an fhìrinn a chluinntinn gu robh sluagh aig Dia an taobh a muigh d' an crìochan-san: gu robh ainmean sgrìobhta ann an leabhar na beatha nach robh sgrìobhta ann an leabhar na sionagog. Cha 'n 'eil Dia a' gabhail ri pearsa seach a chéile; ach anns gach cinneach tha am fear a tha ag oibreachadh fireantachd, taitneach leis.

II. Is e spiorad a' ghràidh, an dà chuid, toradh is fianuis na diadhaidheachd. Is ann o Dhia a tha an gràdh; agus gach neach a ghràdhaicheas ghineadh o Dhia e agus is aithne dha Dia. Tha an duine caomhail dlùth do rìoghachd Dhé, a dh' aindeoin iomadh fàilinn a dh' fhaodas a bhi ceangailte ris: tha an duine neo-thruacanta fada air falbh bhuaipe, ged nach dean e dearmad air a chreud 's a phaidir a ràdh. Theagaisg an Slànuighear an fhìrinn so d'a dheisciobuil cho bitheanta 's nach b' urrainn dhaibh gun 'inntinn air a' chùis a thuigsinn; agus mu choinneamh gach uair a chronaich e peacaidhean na feòla, chronaich e peacaidhean na h-inntinn seachd uairean. Las a chorruich gu h-eagallach an aghaidh uabhar is sannt is cruas-cridhe, agus thubhairt e gu'n rachadh eadhon na cismhaoir a steach do rìoghachd Dhé air thoiseach air luchd-aideachaidh de 'n t-seòrsa sin. Glé thric tha an eaglais a' dol calg-dhìreach an aghaidh an teagaisg so, agus a' dùnadh a doruis air sròn an t-Samaritanaich anns a bheil cruithneachd cho maith ri cogull, ged a

'eil aon bhoinne de spiorad a' ghràidh. Tha sinn an dòchas nach 'eil sinn 'g ar mealladh fhéin cho buileach ris na Pharasaich, ach tha eachdraidh an t-saoghail a' teagasg dhuinn gu bheil e furasda do 'n eaglais tuiteam air falbh o inntinn Chrìosd agus cudthrom a leagail air nithean a bha suarach 'n a shùilean-san, is nithean air an do chuir esan cudthrom a dhìchuimhneachadh. Cha 'n 'eil ann an diadhaidheachd gun ghràdh ach plaosg gun bhiadh; cha 'n 'eil ann an creideamh gun obair ach craobh gun toradh; cha 'n 'eil ann an creideach gun chaomhalachd ach masladh do chomunn nan naomh. "Ma labhras mi," arsa Pòl, "le teangaidhean dhaoine agus sinneal, ach gun gràdh again, tha mi ann an umha a ni fuaim, no ann an chiombal a ni gliongarsaich." Ged a dh' fhaodas iomadh bréid is toll a bhi air falluinn na fèireachd tha tomhas de spiorad Chrìosd air ghiùlan na feadhnach aig a bheil iochd is gràdh is caomhalachd 'n an cridhe. Agus is ann a réir an tomhais a tha aig neach de spiorad Chrìosd a tha àite-seasaimh aige ann an rìoghachd Dhé. Esan nach gràdhaich a bhràthair a chunnaic e, cha 'n urrainn da Dia nach faca e a ghràdhachadh. *1 Eoin, iv., 20.* Ciod a theireadh tu ri fear-aideachaidh a tha an-ìochdmhor, greannach, fuar-chridheach; nach cuireadh e féin mu'n cuairt air son neach fo 'n ghréin; nach rachadh leud a bhròige : an rathad air ghairm nan truaghan;—ciod ach gu bheil e eu-còlach r'a Mhaighstir? An uair a thig latha na h-éiginn air a choimhearsnach, théid e seachad air dorus an duine sin, agus bheir e 'aghaidh air an t-Samaritanach chòir a tha air taobh eile a' ghàraidh. Is coma leis co dhiu a tha ainm na diadhaidheachd aige no nach 'eil; is leòr leis gu bheil còiread is caomhalachd 'na chridhe. Ma gheibh no nach faigh

Samaritanaich an t-saoghail geau-maith is beannachd na h-eaglais, gheibh iad duais as fheàrr; gheibh iad beannachd an Ti a thubhairt, “A mheud agus gu’n do rinn sibh e do aon de na bràithrean so agam-sa, rinn sibh dhomhsa e.” Is e lagh Chrìosd riaghailt ar beatha, agus is e a lagh-san, gu’n giùlaineadh daoine uallaichean a chéile, gu’m biodh iad teò-chridheach is coibhneil, a’ cuideachadh am bràithrean, a réir an comais. Mur dean iad sin, tha iad air an riaghladh le spiorad olc an t-saoghail ’s cha ’n ann le spiorad Dhé. Cha bhiodh e iongantach gu’n cuireadh an saoghal an eaglais an suarachas, ma gheibh bochdan is truaghain furtachd o na peacaich nach faigh iad o na naoimh. Is e caomhalachd an seud as maisiche ann an coron na diadhaidheachd. Tha an duine caomhail ’n a fhianuis do’n t-saoghal air maitheas is tròcair Dhé. Tha e ’n a fhasgadh a dh’ ionnsaigh an tig daoine sgìth. Tha e ’n a oladh a léighseas leòn-cridhe a bhràithrean. An uair a thuiteas ’fhaileas air na creuchdaich, slànaichear iad. A’ chuile bhrùite cha bhris e. Ma dh’ fheumas e neach eile a chronachadh, cronaichidh e ann an gràdh. Ma chluinneas e gu’n do ghlacadh a choimhearsnach ann am peacadh air bith, cha tionndaidh e a chùl ris ’s cha dean e tàir air; ach bheir e air ais a shamhuil sin de dhuine ann an spiorad na macantachd. Ma ghabhas facal maith a ràdh as leth ciontaich, cha bhi e ’n a thosd. Cha dean e ri neach sam bith ach mar bu mhaith leis Dia a dheanamh ris fhéin.

‘III. Ged nach robh e am beachd an t-Slànuigheir a dhealbh féin a tharruing anns a’ chosmhalachd so, faodar a phearsa naomh fhaicinn ann an cruth an t-Samaritanaich. Ann an làithean fheòla bu bhìadh ’s bu dhecc dhà a bhi dol am measg a bhràithrean air

thurusan na tròcair. Chuidich e leòsan a bha ann an teinn, bha a chluas daonnan fosgailte do ghlaodh an uireasbhuidhich, thug e misneach dhaibhsan a bha call an neirt, ghuil e maille riùsan a bha ri caoidh. Dh' fhuiling e ana-cainnt o pheacaich, ach cha do sgithich a ghràdh 's cha do theirig fhaidhidinn no chaomhalachd. Cha b' ann a sgiùrsadh pheacach le briathran teinnteach a thàinig e do'n t-saoghal ach 'g an tèarnadh; cha robh dad de ghné an t-sagairt ann ach móran de ghné an t-Samaritanaich, agus is e sin a thàlaidh peacaich is anfhannaich g' a ionnsaigh. Thuit a choibhneas mar fhrasan mìn air an anam 's thainig an dìthreabh fo bhlàth mar an ròs. Fo bhuaidh a chaomhalachd dhùisg aithreachas ann an cridheachan air nach cuireadh fìreantachd fhuar nam Pharasach impidh. O, a Shlànuighear chaoimh, is tusa caraid nam peacach is dòchas an t-saoghail; ma tha thu air do dhìmeas 's air do chur air chùl le daoine is e an t-aobhar gu'n d' fholuicheadh uapa fathas do ghnùise is iochd do chridhe, 's nach faca iad fhathast thu mar a tha thu. Ma thogar suas thu ann am maise do chaomhalachd, tàirngidh tu na h-uile dhaoine a'd' ionnsaigh. An uair a chì iad an Rìgh 'n a mhaise bheir iad an cridhe dha 'n a thabhartas saor-thoile. Ged nach 'eil sinn a' faicinn nan uile nithe fathast air an cur fo "cheannsal, is esan Rìgh nan rìghrean agus mairidh 'uachdaranach fad nan uile ghinealach, oir is a shlat-shuaicheantais, *Gràdh*.

AN DUINE SAOGHALTA.

Is e Lot 's a sheòrsa a bha aig Criosd 's an t-sealladh an uair a labhair e mu dhaoine " a tha a' cluinntinn an fhacail ; ach tha ro-chùram an t-saoghail, agus mealltair-eachd beairteis a' tachdadh an fhacail, agus bithidh e neo-thorach."

Tha e coltach gu'n do shoirbhich an saoghal le Abraham is mac a bhràthar anns an Eiphit, oir air dhaibh suidheachadh air sléibhtean Bheteil, cha ghiùlaineadh am fearann an cuid spréidhe leis cho lìonmhor 's a bha iad. An uair a chunnaic Abraham còir mar a bha cùisean, 's a chuala e mu'n iorghuill a bha am buachaillean a' deanamh mu chòraichean feoir is uisge, thubhairt e ri mac a bhràthar gu'm b' fhearr dhaibh, air ghaol réite, am fearann a roinn. An àite croinn a thilgeil, thairg e gu h-usal do Lot a roghainn a ghabhail de na bha m'a choinneamh—" Ma ghabhas tu dh' ionnsaigh na làimhe clithe, an sin théid mise dh' ionnsaigh na làimhe deise ; agus ma ghabhas tu dh' ionnsaigh na làimhe deise, an sin théid mise dh' ionnsaigh na làimhe clithe." Cha bu leag le Lot sanntach am bonnach mòr a thaghadh. An àite urram na h-aoise a thoirt do'n t-seann duine, ghabh e gu h-ealamh an cothrom a fhuair e, agus thagh e na machraichean ìosal a bha air an uisgeachadh gu maith, cosmhuil ri gàradh Iehobhah. Dh' fhàg e Abraham air ruigheachan lom Bheteil, agus shuidhich e a bhùth aig Sodom.

Chaidh na bliadhnachan seachad. Shoirbhich a chùisean saoghalta le Lot, ach cha b' urrainn e a ràdh gu'n do thuit a chrannchur ann an ionad taitneach

a slope reaching
up to a hill
or a cleared
spot.

x g^g f. claff, chink 2. chop or picture on the skin, caused by heat 3. pamful
 back on the toes or sole of the foot 4. notch 5. burst in timber 6. chau 'eil
aige ach ceum air ghàig, he takes an unwilling step.

Ràinig aingidheachd Shodoim a leithid de dh' àirde 's nach robh dha ach dùil eagallach ri breitheanas agus fearg theinnteach. Tha am fear a sgrìobh leabhar Ghenesis a tighinn thairis air rud no dhà ann an eachdraidh Lot (caib. xix) ris nach 'eil fhios againn ciod a their sinn. Faodar a bhi cinnteach nach cuireadh e sìos na nithean sin mur bitheadh e an dùil gu'n cuireadh iad solus air freasdal Dhé 's air gné muinntir Shodoim. Ach cha 'n 'eil fhios againn ciod an dòigh anns an còir dhuinn na naigheachdan sin a ghabhail, co dhiu a ghabhar iad gu litireil no air dhòigh eile; agus mar sin fàgaidh sinn iad mar a tha iad; leigidh sinn le ar luchd-leughaidh an gabhail ann an dòigh air bith a chomhairlicheas an tùr 's an eòlas féin daibh.

Thug teachdairean an Tighearna rabhadh do Lot am baile fhàgail gu grad, agus gach duine a bhuineadh dha a thoirt leis. Rinn a dhilsean fanoid air, an uair a dh' innis e dhaibh mar a bha ri tachairt; agus air a' mhaduinn air an do sgriosadh am baile rinn Lot féin moille. Bu cheum air ghàig leis Sodom fhàgail, oir far an robh 'ionmhas, an sin bha a chridhe. Bha cridhe Lot ann an reamhrachd an fheuraich, agus coltach ri daoine eile, bha e duilich leis dealachadh ri nithean anns an robh a shùil 's a chridhe, ged a bha làn fhios aige gu'm b' e a ghliocas sin a dheanamh. Ach bha teachdairean an Tighearna coibhneil ris; rug iad air làimh air fhéin, 's air a mhnaoi, 's air a dhithis nighean; agus thug iad a mach as a' bhaile iad, ag radh ris, "Teich air son do bheatha; na seall a'd' dhéidh, agus na stad 's a' chòmhnard uile: teich do'n t-sliabh air eagal gu millear thu."

Ann an solus na dh' innis am fear a sgrìobh leabhar Ghenesis dhuinn mu bheatha Lot, cha 'n 'eil e duilich a

thuigsinn ciod an seòrsa duine a bha ann; agus cha mhò a tha e duilich a thuigsinn ciod an leasan a tha a bheatha a' teagasg do shluagh an Tighearna anns na làithean deireannach so. Faodar a ràdh gu'm bu duine diadhaidh e a theab a bheatha is anam a chall leis an t-saoghaltachd a bha gu furasda ag iadhadh uime. Tha e soilleir gu'm b' e so beachd an fhir a sgrìobh eachdraidh a bheatha, oir ged nach 'eil e 'g a mholadh ann an dòigh air bith, agus ged a tha e ag innseadh gu'n d'thug e mòran trioblaid is carraid air fhéin le shaoghaltachd, tha e ag ràdh gu'n do mheas Dia Lot cho airidh air fhàbhar 's gu'n do chuir e a theachdairean, a dh' aon ghnòthuch, 'g a theàrnadh á Sodom. Tha an t-abstol Peadar a' toirt cliù maith air, 2 *Pead.*, ii., 7, 8. " Lot ionraic, a bha air a shàrachadh gu mòr le caithe-beatha neòghlan nan daoine ain-diadhaidh, oir an t-ionracan sin, an uair a bha e a' gabhail comhnuidh 'n an measg, chràidh e 'anam ionraic o là gu là, le an gnìomharan mi-laghail." Tha e furasda gu leòir a thuigsinn c'arson a tha Ìomhaigh Lot n' as bòidhche ann an litir Pheadair na tha i ann an leabhar Ghenesis. Ann an Genesis tha e air a chur 'n a sheasamh ri taobh Abrahaim, agus bha athair nan creideach 'n a dhuine cho mòr 's cho gasda air gach dòigh 's nach sealladh fear a b' fheàrr na mac a bhràthar ach glé shuarach làimh ris. Ach chuir Peadar 'n a sheasamh e ri taobh muinntir Shodoim; agus an coimeas ris an h-eucoraich sin bha e 'n a dhuine stuama, ceart. Bha e ionraic an coimeas ris na h-aingidh, dìreach mar a sheallas duine anns nach 'eil ach àirde chuimseach 'n a fhamhair, am measg chrotanach.

Faodar a chreidsinn nach robh Lot sona ann an Sodom, a dh' aindeoin pailteas na tìre is lìonmhoireachd

conflict,
trouble

a spréidhe. Cha bhiodh e furasda do neach a dh' éisd aon uair ri conaltradh Abraham, éisdeachd le tlachd ri trusdaireachd Shodoim; agus ged a bha e 'n am measg, cha b' ann dhiubh e. Thàinig e o dhaoine cneasda, agus air cho saoghalta 's gu'n robh e, bha uaisle 'n a nàdur nach leigeadh leis cuid no pàirt a ghabhail ann am baath-shùgradh na gràisge. Ach ma bha a choguis 'g a theumadh an dràs'd 's a rithist, ag iarraidh air a chasan a thoirt leis agus comunn nan daoì fhàgail, bha a shaoghaltachd 'g a tharruing an rathad eile, ag iarraidh air fantuinn far an robh e. Is e sin a rinn e. Air dha a bhi air a mhealladh le Dia an t-saoghail so, dh' fhan e ann an Sodom gus mu dheireadh am b' fheudar do aingeal an Tighearna a spìonadh a mach as a' bhaile, mar aithinne as an teine. Chaill e na bha aige, agus chaidh e mach gu Soar gun chrodh, gun chuid, gun daoine. Aig deireadh an latha, bu bhuidhe leis fasgadh fhaotainn ann an uaimh.

poor
religions

wicked
foolish

fire-brand,
charcoal

Ged nach do choisinn Lot an saoghal air sgàth an do chuir e 'anam an cunnart, agus ged a chaill e na nithean air an do leag e a chridhe, cha 'n 'eil fiosrachadh ar beatha a' teagasg dhuinn gu bheil sin a tachairt daonnan, no gu bheil cuibheall an fhortain a' tionndadh an aghaidh an duine shanntaich aig deireadh an latha. Uair a tha 's dà uair nach 'eil. Ach tha call ann as miosa na call codach. Ged nach robh fhios aige fhéin air thainig call a bu mhotha air Lot anns na bliadhnachan anns an robh e a' soirbheachadh gu mòr na thainig air, an uair a chaill e a chrodh 's a mhaoin. Am feadh 's a bha a bhodhag a' fàs reamhar bha 'anam a fàs caol. An uair a tha daoine air am beò-ghlacadh le sannt is saoghaltachd, gun chuimhne aca air Dia no siorruidheachd, gun ni fo 'n ghréin a' tighinn fodhpa

ach buannachd shaoghalta, tha iad a' call bhudhan inntinn is anama nach tig air ais thuca gu bràth tuilleadh. Falbhaidh na buadhan sin gu sàmbach, gun trompaid a shéideadh, air chor agus nach aithne dhaibh an lomnochd. Is lionmhor iad a tha ag ràdh, "Tha mi beairteach, agus fhuair mi saobhbreas, agus cha 'n 'eil feum agam air ni air bith; agus gun fhios aca gu bheil iad truagh, agus dall, agus bochd, agus lomnochd."

|| Tha sinn uile an cunnart a bhi air ar toirt a thaoibh le saoghaltachd, agus is mòid an cunnart do bhrìgh nach 'eil an gàradh-crìche eadar crìonnachd is saoghaltachd ach ìosal. Tha e cho furasda do'n duine chrionna leum thairis air, 's gur e an gliocas dha a bhi daonna 'n a earalas, air eagal gu'n tuit e fo dhraoidheachd an t-saoghail. Cha ruigear a leas rabhadh a thoirt do'n mhòr-chuideachd de dhaoine an aghaidh pheacaidhean a tha gràineil is maslach am fianuis dhaoine, oir cha 'n 'eil na peacaidhean sin ag iadhadh umpa; ach tha feum againn uile a bhi 'n ar faicill an aghaidh nan naimhdean a thig thugainn ann an cruth bòidheach, is tiodhlacan 'n an làimh.|| Is ann diubh sin saoghaltachd. Mur tric a théid creidich a bhlais deagh thiodlac Dhé thairis gu buileach gu Sàtan, is tric a théid iad thairis a dh' ionnsaigh an t-saoghail. Tha iad ullamh gu bhi air an cuibhreachadh le cuing nan nithean a ta làthair, air chor agus nach 'eil ùine no toil aca an aire a shocruchadh air na nithean a ta neo-fhaicsinneach agus siorruidh. Gun e bhi 'n am beachd dearmad a dheanamh orra, tha an dearmad air a dheanamh. An uair a thachras sin, cha bu chall ach buannachd dhaibh gu'n tigeadh teachdaire o Dhia, ged a b' ann an riochd bròin, no tinneis, no call codach, a dhùisgeadh as an cadal iad, mar a bha Lot air a dhùsgadh an uair a theab reamhrachd a' chòmhnaird 'anam a chur fo gheasaibh.

*Caution,
wisdom,
prudence*

Cha 'n 'eil e coltach gu'n d' iarr e solus no seòladh o Dhia, an àm dha a chrannchur a thaghadh. B' e sin toiseach a sheacharain 's a thrioblaid. Air ghaol buannachd shaoghailta rinn e a dhachaidh ann an Sodom, àite anus nach bu mhaith le duine glic a bhean no chlann fhaicinn. Ach bu daor a phàigh e air a shon, oir, an ceann beagan ùine, thruaill droch chomhludar an coimhearsnach an deagh bheusan, agus dh' fhàs a bhean cho toigheach air Sodom 's air pràbar a' bhaile 's nach iarradh i fhàgail. Co dhiu, dh' fhairtlich air a toirt leis as. Cheangail cuid d'a nigheanan iad féin gu neo-chothromach ri mi-chreidich, agus mhill drabastachd a' bhaile beusan chàich cho buileach 's nach robh annta ach diù nam ban. Ged is seann naigheachd so, is naigheachd ùr i mar an ceudna; tha mòran phàrantan an diugh fhathast a' deanamh a' cheart ni a rinn Lot. Gabhaidh iad na ceumannan as sòluimte 'n am beatha gun an comhairle a chur ri Dia. Ann a bhi cur an cloinne air cheann na slighe, cha tig rud eile fodhpa ach inbhe is buannachd shaoghailta fhaotainn dhaibh. Leagaidh iad an sùil air na poitean-feòla, ach cha tog iad an sùil ri Dia. Air iarrtus ana-miann nan sùl is uabhar na beatha cuiridh iad balaich is caileagan òga am measg chunnartan is bhuaireidhean a dh' fhacdas an anam a sgrios. Ach glé bhitheanta chi iad an déidh laimhe gu'n do rinn iad droch mhalairt agus gu'n do cheannach iad crannchur an cloinne ro dhaor. Is fhèarr am bonnach beag le beannachd na 'm bonnach mòr le mallachd.

Tha an Sgriobtur a' teagasg gu'n do theàrnadh Lot o sgrios air a' cheann mu dheireadh, ach faodar a ràdh gu'n deachaidh e a steach do rìoghachd Dhé, bacach air a shliasaid. Shaoradh e mar tre theine. Bha a chridhe

rabble,
mob

obscenity

làn chopagan is droighinn,^x ach bha cluaineagan de thalamh maith ann mar an ceudna; agus ged a tharruing a shaoghaltachd air falbh e o sligheannan subhachais Bheteil gu clàbar làthaich Shodoim, thuig e ann am feasgar a laithean a sheacharain, agus thàinig e air ais gu Buachaille agus Easbuig 'anama. Ach tha a bheatha a' seirm nam briathran 'n ar cluasan, " Ciod an tairbhe a tha ann do dhuine, ged chosnadh e an saoghal uile, agus e féin a bhi air a mhilleadh no air a chall."

dock

fells, dirt,
mud, mud,
clay

(ring)

clay, mud,
swampy
place.

ANNS A' CHOILLE BHEITHE.

AIR madainn Di-luain tha e mar chleachdadh agam sgrìob a ghabhail ann an coille bheithe a tha air cùl mo thighe; agus ged a bhios mi, air uairean, a' toirt rabhaidh do dhaoine eile mu 'n inntinn fhalaimh, feumaidh mi aideachadh nach bi mòran a' dol troimh m' inntinn féin aig na h-amaunan sin as fhiach tighinn thairis air. Bha fear de mo choimhearsnaich anns a' chléir ag innseadh dhomh o chionn ghoirid gu bheil 'inntinn-san air ghleus cho maith 's gu'n téid aige air beachd-smuaineachadh air nithean dìomhair is domhain an uair a bhios e a' coiseachd an rathaid no ri obair anns an lios. Tha mo charaid 'na ghairnealair sònruichte, agus ma tha a shearmoin cho gasda ris na ceirslean càil, 's na currain, 's na h-ùbhlan a chunnaic mi 'n a lios ann an deireadh an fhoghair, cha 'n 'eil aobhar gearain aig a shluagh. Ach ged a tha farmad agam-sa ris an t-seòrsa dhaoine as urrainn an smuaintean a chur an altaibh a chéile an uair a bhios iad a' ruamhar an talanta no a' frithealadh do sheilleinean, dh' fhairtlich e riamh orm dà obair a dheanamh aig an aon àm.

Tuigidh tu uaidh so, a leughadair, nach robh smuaintean cudthromach sam bith a' ruith a' m' inntinn-sa, an uair a shuidh mi air a' mhadainn ghrian-aich so air stoc craoibhe far a bheil sealladh farsuing agam air gleann cho àillidh 's a tha r'a fhaicinn ann an Albainn air fad. Tha 'n geamhradh seachad; tha àm seinn nan eun air teachd; agus cha chualas riamh aig Mòd Gàidhealach còisridh cho binn ris a' chòisridh a tha togail nan luinneag anns a' choille bheithe so an dràs.

Bu mhaith leam a chreidsinn gur h-ann a chur fàilte na maidne orm a thog an lon-dubh a tha seinn air a' phreas ud thall, a ghuth ceòlmhor. Tha aobhar aige a bhi 'na m' chomain oir is tric a fhuaire a lòn o m' làimh air làtha geamhraidh, an uair nach robh e furasda dha a theachd-an-tìr fhaotainn air dhòigh eile. Tha e furasda gu leòir dhomh 'aithneachadh am measg chàich, oir tha ite gheal ann am bàrr a sgéithe. Shaoileadh tu an uair a thogas e fonn nan òran, nach 'eil eun cho naomh no cho blàth-chridheach ris air thalamh, agus theireadh tu nach biodh e comasach gu'n tigeadh ceòl cho nèamhaidh á bodhaig olc, ach is e an fhìrinn nach 'eil anns a' chruiteir ris a bheil mise ag éisdeachd le h-uiread tlachd, ach creutair féineil, mosach. Mheall e mi gu mór. Cha 'n 'eil a leithid de ni is truas 'n a chridhe. ♣ An uair a chuirinn a mach air bonn na h-uinneig sbruileach arain, bha mi a' ciallachadh gu'm b'e làn di-beatha gach eoin air an robh an t-acras a chuid a ghabhail de'n chuir. Ach ged a bha barrachd bìdh mu choinneamh an loin-duibh na b' urrainn dha a chur 'n a bhroinn, bha de shannt anns a' chreutair mhosach 's nach leigeadh e le brù-dhearg, no glaiseun, no bricean-beithe an gob a chur air. An

finch, linnet, sparrow, lark,
chaffinch

♣ chaffinch, linnet.

uair a dh' fheuchadh iad ri criomadh fhaotainn, thogadh e a sgiathan agus, le colg eagallach, bhiodh e 'n an caraibh gus am bu bhuidhe leo fasnadh fhaotainn anns an eidheann o chorruch na béisde. Cha do rinn rìghrean borb na h-àird an Ear riamh lamhachas-làidir no aintighearnas air an ìochdarain na bu chruaidhe na rinn an lon-dubh so air na h-eoin eile. Ach thachair a sheise ris mu dheireadh. Tha coileach peucaig agam, agus tha e coltach gu'n do thuig esan mar a bha cùisean. Cho luath 's a chluinneadh e an uinneag 'ga togail thigeadh e, le ceum stàtail, a dh' ionnsaigh na cuirme. Ghabhadh e a chuid fhéin de na bha dol, ach ged nach cuireadh e dragh sam bith air na h-eoin bheaga, cha leigeadh e leis an lon-dubh aon lan-beòil a thogail. Cha 'n 'eil fhios agam-sa ciod a bha am brù-dhearg 's am bricean-beithe ag ràdh riu féin an uair a thàinig an tionndadh ud air cuibheall an fhortain, oir cha do thuig mi an cainnt; ach bha e furasda gu leòir dhomh a thuigsinn ciod a bha an lon-dubh ag ràdh 's a' pheucaig 'n a shuidhe air meanglan craoibhe ann an sealladh na cuirme aig nach faodadh e suidhe. An dràs 's a rithist leumadh e os cionn na peucaig, a' crathadh a sgiathan 's a' sgriachail gu h-oillteil. Cha robh móran ciùil 'n a ghuth 's cha b' e am port a b' fheàrr a bha 'n a bheul. An uair a théid duine no beathach bhàrr a shiùil, 's a thòisicheas e air mionnachadh, tha e furasda gu leòir a thuigsinn ciod a tha e ris, co dhiu a bhios e a' toirt faochaidh d'a dhroch nàdur ann am Beurla, no Fraingeis, no Greugais, no eadhon ann an cànan nan eun; agus bha guidheachan a lon-duibh air uairean cho gàbhaidh 's cho sgreadaidh 's nach leigeadh mo nàire leam-sa an cur sìos air an duilleig so.

Ach tha fuachd is acras a' gheamhraidh seachad, agus faodar maitheanas a thoirt do'n lon-dubh air sgàth a chiùil mhaisich leis a bheil e a' togail mo chridhe air a' mhadainn so. Ged a tha mise a' factainn maith nan dàn a tha esan a' seinn, tha mi glé chinnteach nach ann air sgàth mo thoileachaidh a ghleus e a ribheid, ach 'g a thoileachadh fein, agus a chur an céill gaol a chridhe do leannan air chor-éigin a tha am folach anns an doire. Bithear ag ràdh nach 'eil anns an lon-dubh ach pìobaire an aona phuirt, ach cha 'n 'eil sin fìor. Dh' atharraich e port ceithir uairean o shuidh mise air an stoc craoibhe so, agus is e so fear de na puirt a sheinn e, facal air an fhacal.

Bun a' ghuib, bun a' ghuib,
 Bàrr a' ghuib, bàrr a' ghuib, .
 Eun dubh air an nead.
 Sheinn an lon-dubh,
 Eun dubh, ho, ho, ho,
 Gràdh air na feadagan.

Ach ged a chuir òran an loin-duibh mo smuaintean bhàrr an cùrsa car greis, agus a thug e orm tarring a thoirt air nithean nach robh idir air m' aire 'nuair a shuidh mi air an stoc craoibhe air a bheil mi a'm' sbuidhe, tillidh mi a nis air m' ais a dh' ionnsaigh an rùn àraidh a bha a'm' inntinn, an uair a dh' iarr mi sàmhechair na coille bheithe air a' mhadainn ghrianaich so. Ged is nàrach e r'a ràdh chuir mi romham gu'n deanainn aoir.

Feumaidh mi innseadh dhuit gu bheil mi air mo shàrachadh leis na radain, a tha an impis m' fhàrdach a chur fodhpa fhéin. Cha ruig mi leas mo ghearaidh a dheanamh ris a' chléir, oir tha na biasdan cho beag-nàrach 's nach toir iad hò-rò air lagh na cléire. Thug

bana-charaid chòir cat dhomh; ach tha an cat air fàs neo-dhleasdach, agus an àite bhi 'g oibreachadh gu dìchiollach air son a lòn cha 'n 'eil dad a' ruith 'n a inntinn o thàinig an t-earrach ach a bhi a' suirghe air cait Bhail-uain. Tha e cho glau 'n a bhian 's cho deas 'n a phearsa ri cat 's an dùthaich, ach cha 'n 'eil ann ach ramailear gun fheum. *rambler; coarse, vulgar fellow.*

Ann an toiseach a' gheamhraidh cha robh mu 'n cuairt an tìghe so ach aon radan, agus ged a bu choma leam ged bhithinn as eugmhais stairirich an fhir sin fhéin, cha do ghabh mi móran umhail dheth, oir bha e 'n a chreutair ciallach aig an robh urram do'n t-Sàbaid. Mu Shamhuinn dh' fhàg e an fhàrdach so, agus chaidh e air ìmrich air chor-eigin; ach air là Fhéill Brìghde thàinig e air ais, agus ma thàinig, cha b' ann 'n a aonar. Tha bean is clann is oghachan aige a nis, agus is e sin an teaghlach gun smachd. Eadar bìogail is gearradhleum is stairirich nam biasdan, bha e cho mhaith dhomhsa an tìgh fhàgail aca fhéin, oir dh' fhògair iad gu buileach an t-sìth is an t-sàmhchair a bha riaghladh anns an tìgh so. Ma bha urram aig an t-seann fhear do'n t-Sàbaid cha 'n 'eil sin aig an òigridh, agus is e oidhche na Sàbaid an aon oidhche aca air son cuirn is feadhachais. Tha amharus agam gu bheil iad a' toirt cuiridh do gach radan eadar Bruar is Ceann-na-Coille tigh'nn air chéilidh orra air oidhche na Sàbaid, agus cha 'n e sin céilidh nan uaislean. Cha bhi iad fada còmhla 'n uair a théid an ceòl air feadh na fìdhle, 's a théid na seòid air mhìre-chath. An raoid ghabh iad an euthach gu buileach.

Bha caraid còir 'ga m' amharc o chionn ghoirid, agus air dhomh innseadh dha mar a bha sìth mo thìghe air a milleadh leis na radain, thuirt e rium, "Dean

thusa aoir dhaibh, agus cuiridh sin teicheadh orra.”
 “Aoir,” arsa mise; “Seadh, aoir,” ars’ esan. Tha mo charaid anabarrach fiosrach air seann nithean, agus dh’ innis e dhomh gu’n d’ fhuair na h-athraichean glic a mach o chionn nan ceudan bliadhna nach seas an radan as dalma ri aoir, agus gur feàrr leis dol troimh theine ’s troimh uisge seach éisdeachd ri rannan anns a bheil fochaid air a dheanamh air. Cha b’ urrainn da innseadh dhomh ciod as aobhar do’n ni iongantach so, ach bhòidich e gur h-e smior na firinn a bha e a’ labhairt, agus dh’ aithris e dhomh rannan leis an d’ fhuadaich fear a bha ann am Bàideanach na radain o shabhal Bhialaid gu Dail-na-spideil, agus rannan eile leis an do chuir Fear Srath-Mhathaisidh sgaoth dhiubh a thoirt lom sgrios air òsdair nach bu toigh leis ann an Dun-Chaillionn. Cha ’n ’eil cuimhne agamsa ach air aon rann de na chuala mi.

Ma ghabhas sibh mo chomhairl’, a radain,
 Trusaidh sibh oirbh is bidh sibh falbh;
 Ma théid mis’ a dheanamh aoir dhuibh,
 Cha bhi aon agaibh gun chearb;
 Cha ’n ’eil cat eadar Ruathainn
 Is bràigh Chluainidh nach bi sealg,
 Is ann an sabhal Bhialaid
 Gheàrr sibh an snàth as a’ bhalg.

Cha robh fhios agam-sa gu bheil faireachduinnean maoth is tìom aig creutairean cho olc ris na radain; ach tha làn chreideas agam ann am facal mo charaid; agus an déidh na gleadhraich ’s na h-ùpraid a rinn iad an raoir, chuir mi romham nach rachadh grian eile fodha gus am faigheadh iad an di-moladh ann an Gàidhlig chruaidh, Thirisdich.

Their thusa rium, a leughadair, gur suarach an obair a do dhuine a tha gabhail air a bhi glic, a bhi ’n a

shuidhe air stoc craoibhe air madainn Di-luain a' deanamh aoir do radain. Tha mi glé choma ciod a their no shaoileas tu; ach ma tha éifeachd anns an leigheas a thug mo dheagh charaid dhomh-sa, cha 'n 'eil radan anns a' bhaile so nach bi 'earball air a ghualainn a nochd a' deanamh air Peairt.

GAISGEACH NA SGEITHE DEIRGE

[Fhuaradh a' mhór-chuid de 'n sgeulachd ghrinn so an Eilean Cholasa. Dh' aithris an sgeulaiche, Iain Mac Gille-bhràth, i do 'n fhoghlumaiche Ileach, Eachann Mac Gill-eathain, agus chuireadh a mach i an leabhar Iain F. Caimbeul, no mar a theireadh a luchd-duthcha, Iain Og Ile [*West Highland Tales*.] Fhuair Coimeach Mac Leoid an ceart sgeulachd an Eilean Eige, agus thàth e a' chuid sin a bha ùr dith ris an sgeulachd Cholasach, is chuir e mach an t-iomlan anns an *Celtic Review*. Is e saothair an tàthaidh sin ata againn an so.]

BHA ann roimhe so Rìgh Eireann, is dh' fhalbh e fhéin, 's a shluagh, 's a laochraidh, 's a mhaithéan, 's a mhóruaislean do'n bheinn shithinn agus sheilg. Shuidh iad, ['s iad sgìth fann airsnealach,] air cnocan dath-uaine daite, far an éireadh grian gu moch agus an laigheadh i gu h-anmoch. [Bha na mial-choin air lomhainn 's na gaisgich air an uilinn, agus an déidh dhaibh an cuibheas a ghabhail de bhiadh 's de dhìbh, thuir an rìgh gu'm b' ait leis fhéin a nis treis air cantainn nan sgeul, los togail cinn is cridhe thoirt daibh. Chaidh an cruitire air ghleus:—

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pl. of art. i. again
destruction

l'antamhail, trust-
provoking? or
toirteil?

"Sheinneadh e puirt is uirt is cruitean,
Ruithéanna teudor, ruithéanna tairteil,
Curaidhean 's laoich is aoig mu 'n casan.
Aoig is ainn is boil is buaireas,
'S gun cuirteadh 'n a shior shuain
An saoghal mór gu léir
Le binnead a' phuirt shìogaidh
A sheinneadh an cruire."]

ain, driving or pl. of
Dann?
Gr. sìogaidhe, fairy

Ars' am fear bu luaithe beul na chéile: ["Bha iad ann gun teagamh, curaidhean is laoich is aoig mu 'n casan—ach] cò nis, ann an ceithir ranna ruadh an domhain, aig am biodh a chridhe tàir agus tailceas a dheanamh air Rìgh na h-Eireann, 's e am meadhon slòigh agus laochraidh, mór-uaislean is maithean a rioghachd fhéin?" "Nach amaideach sibh," ars' an rìgh, "dh' fhaodadh e tì_hinn fear a dheanadh tàir agus tailceas ormsa, is nach b' urrainn sibh an rioba bu mhiosa 'n a fheusaig a thoirt aisde." [Mu 'n gann a bha na facail mach as a bheul,] chunnacas dùbhradh froise [an iomall a' chuain,] a' tighinn o 'n aird-an-iar 's a' triall do 'n aird-an-ear,—is marcaiche fàlaire

< 5 palfrey.

ach

"Mar churai 'h air tìr nan sleibhte,
Mar reul'air na rionnagan,
Mar mhuir mór air Iodannan,
Mar ghual guibhne gobha
'Ga bhàthadh aig taobh na h-abhunn,
'S ann mar sin a dh' amhairceadh fir agus
mnathan an domhain lamh ris,
An dealbh, 's an dreach, 's an cruth, 's an aogas."

'how he looked as a
hero'
as compared with

smithy, forge?
< gobha

re < fios
a²

Labhair e riu, mar a b' fhearr a b' aithne dha, am briatha fiosnacha, foisneacha, fìor-ghlic, fìor-eòlais, is mu 'n robh an tuilleadh seanchais eatorra, cuirear thairis an dòrn, buailear an rìgh eadar am beul 's an t-sròn, cuirear tri fiaclan as, ceapar 'n a dhòrn iad,

< Se.
rep (catch)

're, moon in E.V.

① crooked parts of the health - here. The health - here was a bird of ill-omen.

pres. pass. impersonal

(a mullh)

cuirear 'n a phòc iad, falbhar mar thàinig an dùbhradh froise. "Nach dubhaint mi," ars' an rìgh, "gu'm faodadh e tighinn fear a dheanadh tàir agus tailceas ormsa, 's nach b' urrainn sibh an rioba yu mhiosa 'n a fheusaig a thoirt aisde." Bhòidich an so a mhac mór, Ridire Chùirn, nach itheadh e biadh, 's nach òladh e deoch, 's nach éisdeadh e ceòl, gus an tugadh e bhàrr a' ghaisgich a bhuail an dòrn air an rìgh, an làmh a bhuail. "An t-aon ceudna dhomhsa," arsa Ridire Chlaidhimh, "gus an toir mi dheth an ceann a dhealbh." "An t-aon ceudna dhomhsa," arsa Mac an Earraidh uaine ri Gaisge, agus e am broilleach na cuideachd, "gus an toir mi as an cridhe smaointich."

knights of the horn

by

✓ "Thusa bheathaich mhosaich," arsa Ridire Chùirn, "dé bheireadh tusa leinn? An uair a rachamaid-ne air thapadh, rachadh tusa air mhi-thapadh. Gheibh-eadh tu bàs am mòintich bhuig, no 'n sgeilp, chreag, no 'n talamh toll, no 'n sgàth gàrraidh, no 'n àit-eigin."

< Sc. self, self.

(2)

"Biodh sin 's a roghainn da ach falbhaidh mi," arsa Mac an Earraidh uaine ri Gaisge. Thog dithis mhac an rìgh orra, is ghabh iad cam-lorg nan liath-chearc chon na h-aird-an-iar. Sùil gu'n tug Ridire Chùirn as an déidh, faicear Mac an Earraidh uaine ri Gaisge 'g an leantainn. "Dé," arsa Ridire Chùirn ri Ridire Chlaidhimh, "a ni sinn ris?" "Ni," arsa Ridire Chlaidhimh, "an ceann a sgathadh deth." "Cha dèan sinn idir e," arsa Ridire Chùirn, "is ann a chuireas sinn an dubh-chapull air."

(x)

a dhéidh

2

brodail, arrogant.

✓ Rinneadh so gu brodail, agus mach a ghabh dithis mhac an rìgh. Sùil gu'n tug Ridire Chùirn as a dhéidh, faicear Mac an Earraidh uaine ri Gaisge 'g an leantainn. "Dé idir a ni sin ris?" ars' esan ri Ridire Chlaidhimh. "Ni dìreach," ars' am fear eile, "an ceann a sgathadh

^ n

* eagal beatha is bàis a chur air seach.

(Chuir e an dubh-chapull air, he pite outsid him, Bro.)

deth." "Cha dèan sinn idir e," arsa Ridire Chùirn, "is ann a chuireas sinn ceangal nan trì chaoil^x air." Rinneadh so, agus ghabh dithis mhac an rìgh rompa, a' coiseachd. Sùil gu'n tug Ridire Chùirn as a dhéidh, faicear Mac an Earraidh uaine ri Gaisge 'g an leantainn. "Braidean dubh," ars' esan, "dé 'n t-aon nì fo 'n ghréin ghil a nì sinn ris?" "Nì direach," arsa Ridire Chlaidhimh, "an ceann a sgathadh deth." "Mata," arsa Ridire Chùirn, "Cha dèan sinn sin; ach tha carragh mór cloiche shuas an so agus ceanglaidh sinn ris e." "Tha mi toileach sin fhéin a dheanamh," ars' am fear eile. Cheangail iad ris a' charragh chloiche e, an los fhàgail gus am bàsaicheadh e, is ghabh iad air falbh. Sùil gu'n tug Ridire Chùirn a rithist as a dhéidh, faicear a' tighinn e, 's an carragh air a mhuin. "Nach fhaic thu nis am fear sin a' tighinn a rithist 's an carragh air a mhuin," arsa Ridire Chùirn ri Ridire Chlaidhimh,— "dé nì sinn ris?" "Nì, an ceann a sgathadh deth 's gun a leigeadh na's fhaide," arsa Ridire Chlaidhimh. "Cha dèan sinn sin," arsa Ridire Chùirn, "ach tillidh sinn agus fuasglaidh sinn an carragh dheth. Is suarach d' ar leithid-ne de dhà làn-ghaisgeach ged a bhiodh e leinn; nì e fear ghlanadh sgiath, no shéideadh thurlach^x, no rud-eigin." Dh' fhuasgail iad e agus thug iad leò e. Ghabh iad sios an so chon a' chladaich. Cò thachair riu ach Gruagach nan Cumha. Labhair iad ris am briathra fiosnacha, foisneacha, filidheach, fìor-ghlic, fìor-eòlais, agus fhreagair esan anns na briathra ceudna 's mur b' iad a b' fhearr cha b' iad idir bu mhiosa 's an àm. "Bu mbiann leinn," ars' iadsan ris, "an t-aiseag

a large fire,
a bonfire

u

^x rimes with crinnadh (Alex. MacD. 545 W 165)

Now. A Gaelic phrase of unknown origin. It used to be the practice at weddings to have a playful competition in singing between two parties — often the brides against the bridegroom. The side that held out longest would then say to the others "an dubh-dheall oirbh!"

fhaotainn an so." "Cha bhi chion oirbh," ars' esan:—

"Is leamsa an long
As fhéarr chuireas tonn 'n a déidh;
Stiùir 'n a deireadh, siùil 'n a toiseach,
Beairt 'n a buill 's iad uile réidh."

tackle other ropes
"Innis duinn fàth do choibhneis," arsa Mac an Earraidh uaine ri Gaisge. "Cha dhuilich sin," arsa Gruagach nan Cumha, "an ceann seachd latha na seachdainn, thig sibh gu h-Eilean-na-Fiacais, 's ma chì sibh Ailleagan nam Ban an sin, is nighean domhsa i. Tha mi 'g ur cur fo gheasa agus fo chroise gun a fàgail air an eilean." Fhuair e an sin an long ris an abradh iad an Iùbhrach Bhallach. *the spotted bark of yew-wood*

"Chuir iad a mach i, 's thug iad a toiseach do mhuir,
's a deireadh do thìr.

< E. Balla-want Thog iad na siùil bhreaca bhaidealacha bhàrr-ruisgte,
An aodann nan crann fada fulangach fùghaidh. *d*
Bha soirbheas beag laghach aca mar a thaghadh iad fhéin,

Bheireadh fraoch a beinn, duilleach a coille, seileach *willow*
as a fhreunhaichean,

Chuireadh tughadh nan tighean ann an claisean nan iomairean,

An latha nach deanadh am mac no 'n t-athair e.

Cha bu bheag 's cha bu mhór leothasan sin fhéin,
Ach 'g a chaitheamh 's 'g a ghabhail mar a thigeadh e.
An fhairge fulpanaich 's a falpanaich:

An lear dearg 's an lear uaine lachanaich,
'S a' bualadh thall 's a bhos mu bòrdaibh.

An fhaochag chrom chiar a bha shios an grund an aigein,

Bheireadh i snag air a beul-mór agus cnag air a h-urlar.

Ghearradh i cuinnlein caol coirce le fheobhas 's a dh' fhalbhadh i."

x *the Celtic sea-god was Danuana mac his*
y *lean of Shakespeare.*

Clam his.

“ Dé 'n t-astar a th' aig an luing?” arsa Mac an Earraidh uaine ri Gaisge. “ Trian gaoithe 'n a deir-eadh 's dà thrian 'n a sliasaid,” arsa Ridire Chùirn, “ bheireadh i air a' ghaoith luath earraich a bhiodh roimpe, 's cha bheirteadh oirre leis a' ghaoith luath earraich a bhiodh as a déidh.” “ Cha 'n astar sin idir do mo luing-sa,” arsa Mac an Earraidh uaine ri Gaisge, “ tuilleadh aodaich rithe.” Rinneadh so, 's bha na still a' riasladh nan sgò. “ Dé 'n t-astar a tha aice nis?” arsa Mac an Earraidh uaine ri Gaisge. “ Ghearradh i an t-ubh air a tharsainn,” arsa Ridire Chùirn. “ Cha 'n astar sin idir do mo luing-sa,” arsa Mac an Earraidh uaine ri Gaisge, “ tuilleadh aodaich rithe.” Rinneadh so, agus b' aon sgò an fhairge gu leir. “ Dé 'n t-astar a tha aice nis?” arsa Mac an Earraidh uaine ri Gaisge. “ Tha i cho luath ri aigne nam ban baoth,” arsa Ridire Chùirn. “ Fòghnaidh sin,” arsa Mac an Earraidh uaine ri Gaisge, 's e toirt sàthaidh di suas gu fuaradh. Thug iad trì laithean 'g a caitheamh mar sin. “ Tha mì fhéin a' fàs sgèth de so,” arsa Ridire Chùirn ri Ridire Chlaidhimh, “ bu mhithich leam sgeul fhaotainn as a' chrann.” “ 'S tu fhéin is mór-inbhiche an so, a Ridire Chùirn, agus leig fhaicinn gu'm nì spéis agad a dhol suas; agus mur a téid thu suas, bidh am barrachd spòrs againn ort,” arsa Mac an Earraidh uaine ri Gaisge. Suas a ghabh Ridire Chùirn le roid, 's thuit e nuas 'n a ghlag paiseanaidh air clar-uachdrach na luinge. “ 'S dona fhuaras tu,” arsa Ridire Chlaidhimh. “ Faiceam an tu fhéin as fhèrr; 's ma 's tu as fhèrr leigear fhaicinn gum bi barrachd toil agad dol air t' aghaidh, air neo bidh am barrachd spòrsa againn ort,” arsa Mac an Earraidh uaine ri Gaisge. Suas a ghabh Ridire Chlaidhimh, is

then
 asunder,
 maybe.

e

'in a dead
 faint!

(1a)

X feat described may be the one practised in climbing trees: standing on
tip-toe the toes a certain branch with the end of the hammer & then jump up to
get a grip of the place so marked, it is called a 'tombas leuna.

mu 'n d' ràinig e ach leth a' chroinn, thòisich e air
sgiamhail 's air sgreadail, is cha b' urrainn e dol a suas
no tighinn a nuas. "Rinn thu mar a' dh' iarradh ort,
's leig thu fhaicinn gu robh am barrachd spéis agad
a dhol suas; 's a nis cha téid thu suas, 's cha mhotha
thig thu nuas! Cha ghaisgeach mise, 's cha leth
ghaisgeach mi, 's cha robh meas gaisgich orm an àm
fàgail. Gheibhinn bàs am mòintich bhuig, no 'n sgeilp
chreag no 'n sgàth gàrraidh, no 'n àit-eigin, agus cha bu
spàirn orm sgeul a thoirt as a' chrann," arsa Mac an
Earraidh uaine ri Gaisge. "A shaoidh mhóir," arsa
Ridire Chùirn, "feuch ris." "Is saoidh mór mi 'n
diugh; ach cha b' eadh a' fàgail a' bhaile," arsa Mac
an Earraidh uaine ri Gaisge. Thomhais e leun^o
cheannaibh a shleagh gu barraibh òrdag, 's bha e suas
a chlisgeadh anns a' chrannaig. "Dé tha thu faicinn?"
arsa Ridire Chùirn. "Tha e ro mhór do dh' fheannaig
's tha e ro bheag do dh' fhearann," ars' esan. "Fan
mar a th' agad feuch an aithnich thu dé th' ann," ars'
iad ris; 's dh' fhan e mar so treis. "Dé tha thu
faicinn a nis?" ars' iad ris. "Tha eilean agus cearcall
teine mu 'n cuairt air, a' lasadh an ceann a chéile; 's
tha mi smaointeachadh nach 'eil aona ghaisgeach anns
an domhan mhór a theid thairis air an teine," ars' esan.
"Mur téid ar leithid-ne de dhà ghaisgeach thairis air,"
ars' iadsan. "Tha dùil agam gum b' fasa dhuibh
sgeul a thoirt as a' chrann na dol a steach an sid," ars'
esan. "Cha 'n athais e!" arsa Ridire Chùirn. "Cha
'n eadh, is firinn e!" arsa Mac an Earraidh uaine ri
Gaisge. Ràinig iad an taobh muigh de 'n teine, 's
chaidh iad air tìr, 's tharraing iad an Iùbhrach Bhallach
suas a seachd fad fhéin air feur glas, 's a beul foidhpe,
far nach dubhadh gaoth i, 's far nach sgagadh grian i,

hero.
warrior,
scholar
su-rid-s

hooded
crow.

cross-trees of
ship, round
top of mast.

?

crack
split.

o aithis f. affront, abuse, scandal, reproach, rebuke, blemish,
fault.

* W.H.T. caoille (transl. 'there was not a slender hair or skin')

? cf. Camilian, Corn-stubble

's far nach deanadh sgoilearan baile-mhóir bùrt no fochaid no magadh oirre, 's far am faigheadh iad fhéin i seach gun iarradh iad i. Shéid iad turlach, 's thug iad trì oidhchean is trì laithean a' leigeadh an sgios.

An ceann nan trì latha thòisich iad air lìobhadh nan arm. "Tha mi," arsa Ridire Chùirn, "a' fàs sgith de so; bu mhithich leam sgeul fhaotainn as an eilean." " 'S tu fhéin," arsa Mac an Earraidh uaine ri Gaisge, "is mór-inbhiche an so, agus falbh an toiseach feuch dé 'n sgeul as fheàrr a bheir thu d' ar n-ionnsaigh." Dh' fhalbh Ridire Chùirn, 's ràinig e an teine, 's thug e làmh air leum thairte 's a sios ghabh e innte gu ghlùinean; 's thill e air ais, 's cha robh rioba caoil^x no craicinn eadar a ghlùinean 's a mhuthairnean^{*} nach robh 'n a chuaran mu bheul nam bròg. " 'S don' e, 's don' e," arsa Ridire Chlaidhimh. "Faiceam an tu fhéin as fhearr," arsa Mac an Earraidh uaine ri Gaisge. "Leig fhaicinn gu'm bi barrachd spéis agad a dhol air t' aghaidh, air neo bidh am barrachd spòrs againn ort." Dh' fhalbh Ridire Chlaidhimh, is ràinig e an teine, is thug e làmh air leum thairte 's chaidh e sios innte gu ceann reamhar na sléise, is thill e air ais, is cha robh rioba caoil^x no craicinn eadar ceann reamhar na sléise 's am muthairne nach robh 'n a chuaran mu bheul nam bròg. "Matà," arsa Mac an Earraidh uaine ri Gaisge, "cha bu ghaisgeach mise an àm fagail a' bhaile 'n ur beachd-se; is na 'm biodh mo rogha arm is éididh agam de na bheil anns an domhan mhór, cha bu spàirn orm sgeul a thoirt as an eilean." "Na 'm biodh sin againn gheibheadh tus e," arsa Ridire Chùirn. "A Ridire Chùirn, b' e t'airm agus t' éideadh fhéin dara airm agus éideadh a b' fhearr leam agam anns an domhan mhór, ged nach tu fhéin dara gaisgeach as fhearr a th' ann,"

seeing that they would look for her

polish, sharpen.

affix from 3 sf. form agreeing with time, here present in Irish.

a brogue sock b. a variable crinkles.

* mughairn ankle; cf. W. migwrn 'ankle' (perhaps -g- from -h-).

⊕ darachrann uaine. The first plough (crann rùslaidh) merely skinned the soil; the second made the furrow the necessary depth. ('a ploughman's second plough')

arsa Mac an Earraidh uaine ri Gaisge. "Is e m' airm is m' éideadh fhéin as fhasa fhaotainn," arsa Ridire Chùirn, "agus gheibh thus iad; ach b' fhearr leam gu'm biodh tu cho maith 's gun innseadh tu dhomh co na h-airm agus an t-éideadh eile as fhearr na m' fheadhainn-sa." "Tha airm agus éideadh Mhacaidh mhóir Mhacaidh an Domhain a bhuail an dór air t' athair," arsa Mac an Earraidh uaine ri Gaisge. Chuir Ridire Chùirn dheth airm agus éideadh, 's ghabh Mac an Earraidh uaine ri Gaisge na h-airm agus na h-éididh. Ghabh e 'n a threallaichean cath agus cruaidh-chomhraig. Mar a bha léine 'n t-sròl's an t-sioda shleamhuinn bhuidhe siute r' a chneas:—

"A chòtan caomh cotain^x air uachdar na caomh chotaige,
 A sgiath bhucaideach, bhacaideach, bharrach-chaol air a laimh chli
 A cheanna-bheart, clogada chruaidh-chomhraig
 A' coimhead a chinn 's a cheanna-mhullaich,
 An toiseach na h-iorguill,—'s an iorguill an-diomain,
 A shlacanta cruaidh curaidh 'n a laimh dheis,
 Urra-sgithinn gheur an taice r' a chneas."

Thog e suas bràigh a' chladaich, 's cha robh fòid a thilgeadh e an déidh a shàlach nach robh cho domhain ri fòid a thilgeadh dalachrann arain[⊕] n uair bu doimhne bhiodh e treabhadh. Ràinig e an cearcall teine. Leum e o bharraidh a shleagh gu bàrraidh òrdag thar na teine. Bha 'n sin an aon eilean bu bhòidhche chunnacas o thùs an domhain gu deireadh na dileann, agus thuirt Mac an Earraidh uaine ri Gaisge ris fhéin gu'm bu mhaith an dachaidh-càin so do ghaisgeach, agus na h-àra seachad. Cluinnear an so an ceol-sithe bu bhinne chual a dhà chluais riamh fo ghréin no fo ghealaich, agus a dheòin

X Gr. estun means "a wadded or quilted tunic worn under the hauberk, originally made of cotton." Appears to be confusion between cotain in this sense & cotan, a little coat. The orig. may have been a chotan caomh cotain (cotain, hard strong)

Gr. telam weapons, furrows of harrow.

to wit

Gr. locoid, the stud or boss of shield

well-tempered knife
 war - prob.
 air - intensive

t-?

= caoin?

= ✓
 oseta.
 l. seta, whistle p.
 lat. seta, silk

thin-edged?

made?

✓

x also druid - lapie o trom - lapie night-mare, weaver on the heart or spirits, distract^{ing} grief.

H smoislich, by-form of smaaislich, awaken from sleep.

no dh' aindeoin b' éiginn da leantainn. " Trom-lighe^x gun tàmh orm," ars' esan, " mur beir mo dhà chois air na chual mo dhà chluais." Ghabh e suas feadh an eilein, 's chunnaic e cncc maol buidhe 'n a mheadhon. Thog e ris a' chnoc. Bha Ionmhainn Mhnatha 'n a suidhe air a' chnoc, 's òglach mór 's a cheann air a glùn, 's e 'n a chadal, agus ise sior dhùrdail ciùil os a chionn. " So an ceòl," ars' esan ris fhéin, " a mhealladh deòir a sùil is osann a cridhe, 's a chuireadh boil is buaireas 'n an gil-suain fad finn fann foinn na gealaich." Labhair e rithe ann am briathra fiosnacha, foisneacha, fìor-ghlic, mìne, maighdeanna, fìor-eòlais. Fhreagair ise anns na briathra ceudna, 's mur b' iad a b' fherr, cha b' iad dad bu mhiosa 'san àm. " Is ionmhainn leam fhéin fear do choslais, 's na 'm biodh còir agam ort dh' fhàgadh tu an t-eilean," ars' an Ionmhainn. " Na 'm b' ionmhainn leat fear mo choslais dh' innseadh tu dhomh dé bu dùsgadh do 'n òlach^o so," arsa Mac an Earraidh uaine ri Gaisge. " Tha bàrr na lùdaig a thoirt dheth," ars' ise. Thug e làmh air an urraghithinn ghéir a bha 'n taice r'a chneas, 's thug e an lùdag dheth o 'n bhun. Cha tug sid smoisleachadh^o no gluasad air an òglach. " Innis domh dé as dùsgadh do 'n òglach, air neo is dithis de 'n toir mi na cinn thu fhéin 's an t-òglach," arsa Mac an Earraidh uaine ri Gaisge. " Is dùsgadh dha," ars' ise, " rud nach dean thusa, no acna ghaisgeach anns an domhan mhór, ach Gaisgeach na Sgeithe Deirge, d' an robh e 's an tairgneachd tighinn do 'n eilean so, agus an carragh cloich ud thall a bhualadh air an duine so ann an carraig an uchd; 's tha e gun bhaisteadh gus an dean e sin." || Chual esan so, gu robh a leithid anns an tairgneachd dha, is e gun bhaisteadh. Chaidh

little finger

ò?

prophecy
O. In.
tairgneachd
(to air - in -
gair -)

< O. In.
cointte

= Centre

champion, hero, giant

o hero? (perhaps here for òglach, young warrior)
òlach an hospitable man, word often a term of sarcasm; is Scottish
an t-òlach then, you are an 'odd fellow' < òl.

† eadair shobus an fheagair, beal na h-oidhche nuair a thig coochladh
dathia air an carnaid agus air an t-seaghal gu léir.

Gaisgeach na Sgéithe Deirge

dòrn air thapadh, dòrn air ghleusadh, dòrn air spionnadh ann. Thog e 'n a dhà laimh an carragh 's bhuail e air an òlach mhór an carraig an uchd e. Thug am fear a bha 'n a chadal blaomadh air a dhà shùil 's dh' amhaire e air. "Aha!" ars' am fear a bha 'n a chadal, "an tàinig thu, a Ghaisgich na Sgéithe Deirge? Is ann an diugh a tha 'n t-ainm ort. Cha 'n fhada sheasas tu dhomhsa." "Dà thrian de t' eagal ort fhéin, 's a h-aon ormsa," arsa Gaisgeach na Sgéithe Deirge, "cha 'n fhada sheasas tusa dhomhsa." ||

An caraibh a chéile ghabh iad, 's bha iad a' cruaidh leadairt a chéile gus an robh beul an ath-dhath[†] 's an anmoich ann. Dheanadh iad creagan de 'n bhogan agus bogan de 'n chreagan; na clacha beaga dol an iochdar 's na clacha móra teachd an uachdar; an t-àite bu lugha rachadh iad fodha rachadh iad fodha chon a' ghluine, 's an t-àite bu mhotha rachadh iad fodha rachadh iad fodha chon an sgròbain. Smaointich Gaisgeach na Sgéithe Deirge gu robh e fad o chàirdéan 's fagus d' a naimhdean, 's thug e an togail bheag shoilleir ud air, 's bhuail e ris an talamh e. Thug òrdag a chois sanas do bhun a chluaise, agus sgath e dheth an ceann. "Ged is mi rinn so cha mhi gheall e," ars' esan. Thug e 'n làmh o 'n ghualainn deth, 's thug e 'n cridhe as a chom, 's thug e 'n ceann bharr a mhuineil. Chuir e làmh am pòc a' ghaisgich mhairbh, 's fhuair e trì fiaclan seann eich ann, 's leis an deifir, ghabh e an àite fiaclan an rìgh iad, is thug e leis iad. Chaidh e gu tom coille, is bhuaire gad, is cheangal e air an làmh 's an cridhe 's an ceann.

Thog Gaisgeach na Sgéithe Deirge air an so gu falbh, 's gabhar lorg a dha shùla[†] chon a' chuain. Chuir e dà ghleann is dà mheall agus thog e giùthsach nan eun, an

a foolish start of wondering stars

manly, manly.

rocky hillside

gizzard

o haste, speed

fir, pine forest.

† the track of his two eyes is as the crow flies

o O. Fr. deidh, deith, necessary
†† the range of vision: they seem far away, we came in sight of land; but as they were beaten o'n the skin, he was never seen from that day.

x prob. corruption of fas-subullach 'from top'.
Cornac 883: Ar intan roba mór cumachta na n-gaidel for Bretnaib
rosamsat Albain etorra i feranda 7 r^opidir c^och duras die cl^o Jarait--

Gaisgeach na Sgeithe Deirge

89

uair a ghiùlain osag-thoisich na gaoithe osann d' a
chridhe, agus chaidh stad 'n a cheum. "Is truime
osann na eubh air mo chridhe," ars' esan, 's e tilleadh.
Faicear àilleagan nam bau 'n a suidhe air a' chnoc
mhaol bhuidhe. "Co aca 's fhearr leatsa fantainn
an so, air an eilean so leat fhéin, no falbh leamsa?" ars'
esan ris an Ionmhainn. "Is fhearr leamsa falbh leat
fhéin na le fir na h-uir-thalmhanta gu léir," ars' an
Ionmhainn. Thog e leis i air fras-mhullach^x a ghuaille
's air uallach a dhroma, 's ghabh e gus an teine. Leum
e thairis 's an Ionmhainn air a mhuin. Faicidh e
Ridire Chùirn is Ridire Chlaidhimh a' tighinn 'na
chòdhail, agus boil is buaireas 'n an sùilean. "Dé an
gaisgeach mór," ars' iadsan, "a bha as do dhéidh an
sid, agus a' thill 'nuair a chunnaic e ar leithidean-ne
de dhà ghaisgeach a' tighinn?" "So dhuibhse," ars'
esan, "an Ionmhainn mhnatha so, agus trì faclan
ur n-athar, agus ceann agus làmh agus cridhe an
fhir a bhuail an dòrn air. Deanaibh fuireach beag,
agus tillidh mise, 's cha 'n fhàg mi fuigheall sgeòil anns
an eilean." Ghabh e air falbh air ais, agus an ceann
treis thug e sùil as a dhéidh, 's faicear iadsan agus a'
Bhreachach a' deanamh falach-cuain air. "Marbhaig
oirbh fhéin!" ars' esan; "sian fala m' ur sùilean!
manadh ur crochaidh oirbh! m' fhàgail an eilean leam
fhéin, gun duine shìol Adhaimh ann, 's gun fhios agam
an nochd dé ni mi!" ✓ Ghabh e air aghaidh feadh an
eilein, 's cha robh e faicinn tigh no tùrais¹ an àite sam
bith, ìosal no àrd. Bha dubhadh air a bhonnaibh agus
tolladh air a bhrògan; neòil shithe sheimhe an latha
falbh, 's neòil dhubha ghruamach na h-oidhche tighinn,
's na h-eòin bheaga bhinne bhuchallach² a' gabhail mu
bhun nam preas 's mu bhàrr nan dos; 's ma bha, cha

derling

air
in
the
side

Le sees
35/ (pres and

side-and-
seek

Le
cruix,
cruic-15.

d
appearance
(^{to} seem)
(^{to} signify)
'bodily'
(Walt.)

(+) cf. Sw. duras (leg. duras), house room. F. 9.
Luras durais, alpe, dwelling. cf. Corn. 883; Bran ii, 290. N, 31
T. B. Fr. 88 (Et. Celt. ii, 16) { nestly in the woods, melodious (Sw.)

x old sirecht, sirechta, sirechtaeh 'melodious, plaintive'
⊕ < gefannach ; gefann, haubane.

bu tàmh 's cha bu chlos dhàsan e gus am faiceadh no 'n cluinneadh e cù no duine, laogh no leanabh. ✓ Mu dheireadh chunnaic e seana chaisteal an iochdar an eilein, 's ghabh e d' a ionnsaigh. Chunnaic e trì òganaich a' tighinn gu trom, airtnealach, sgìth chon a' chaisteil. Labhair e riutha ann am briathra ficsnacha, foisneacha, fìor-ghlic, fìor-eòlais. Labhair iadsan an comain nam briathra ceudna. Thàinig iad ann am briathra seanchais air a chéile; agus cò bha so ach a thrìùir dhearbh chodhaltan. Ghabh iad a steach an deagh thoil-inntinn air a' mhór-bhaile.

“ Thog iad ceòl 's leag iad bròn,
Bha deochanna mìne misgeach, ⊕
'S deochanna garga gachannach, ⊕
Beathanna saora socharach,
Eadar e fhéin 's a chodhaltan;
Ceòl eadar fhìdhlean leis an caidleadh fir ghointe 's
mnatha-siubhla;
Searganaich a' sìor-ghabhail le farum a' chiùil sin,
A bha sìorachd^x gu sìor-bhinn an oidhche sin,
'S na dorsan 'g an sìor-dhùnadh air eagal 's gu'n
teicheadh an ceòl.” ✓

Chaidh iad a laighe. Anns a' mhadainn an la 'r na mhàireach dh' éirich e ann an deagh thoil-inntinn 's ghabh e biadh. Dé chual e ach gliogarsaich arm, agus daoine dol 'n an éideadh. Cò bha so ach a chodhaltan. “ C' àite bheil sibh a' dol?” ars' esan riutha. “ Tha sinn o chionn latha is bliadhna anns an eilean so,” ars' iadsan, “ a' cumail cogaidh ri Mac Dorcha Mac Doilleir, is ciad sluaigh aige, agus a h-uile h-aon a mharbhas sinn an diugh bidh e beò am màireach. Tha gheasan oirnn nach fhaod sinn so fhàgail gu bràth gus am marbh sinn iad.” “ Thèid mise leibh an diugh; is fheairrde sibh mi,” ars' esan. “ Tha gheasan oirnn,” ars'

victuals

withering away for
ever

⊕ harsh, strong enough to
make one gasp.

✓

iadsan, “nach fhaod duine dhol leinn mur téid e ann leis fhéin.” “Fanadh sibhse stigh an diugh, agus théid mise ann leam fhéin,” arsa’ esan. Thog e air falbh agus dh’ amais e air sluagh Mhic Dorcha Mhic Doilleir, agus cha d’ fhàg e ceann air colainn aca. Dh’ amais e air Mac Dorcha Mac Doilleir fhéin, ’s thuirt Mac Dorcha Mac Doilleir ris, “An tu so, a Ghaisgich na Sgeithe Deirge?” “Is mi,” arsa Gaisgeach na Sgeithe Deirge. “Matà,” arsa Mac Dorcha Mac Doilleir, “cha ’n fhada sheasas tu dhomhsa.” An caraibh a chéile ghabh iad, ’s bha iad a’ cruaidhleadairt a chéile gus an robh beul an ath-dhath ’s an anmoich ann. Dheanadh iad creagan de ’n bhogan agus bogan de ’n chreagan; na clachan beaga dol an iochdar ’s na clachan móra teachd an uachdar; an t-àite bu lugha rachadh iad fodha, rachadh iad fodha chon a’ ghlùine, ’s an t-àite bu mhotha rachadh iad fodha, rachadh iad fodha chon an sgròbain. Mu dheireadh thug Gaisgeach na Sgeithe Deirge an togail bheag, shunndach, shoilleir, ud air Mac Dhorcha Mac Doilleir, is chuir e foidhe e, is thilg e dheth an ceann. Bha an so Mac Dorcha Mac Doilleir marbh, ’s a thri mic dheug, is comhrag ciad air laimh gach fir diubh. Bha esan an so air a mhilleadh ’s air a reubadh cho mór is nach b’ urrainn e an àrach fhàgail, is cha d’ rinn e ach e fhéin a leigeadh ’n a laighe measg nam marbh fad an latha. Bha tràigh mhór fodha gu h-iosal, agus dé chual e ach an fhairge tighinn ’n a caora teine teinteach, ’n a nathair bheumannaich, ’n a tarbh truid. Dh’ amhairc e uaithe agus dé chunnaic e tighinn air tìr air meadhon na tràghad ach cailleach mhór fhiaclach nach facas riamh a leithid. Bha an fhiacail a b’ fhaide na bata ’n a dòrn, agus an te bu ghiorra na

a blage

1, na

na

brooch-pin
 dealg 'n a h-uchd. Ghabh i nios gus an àraich, 's bha dithis eadar i agus esan. Chuir i a meur 'n am beul 's thug i beò iad, agus dh' éirich iad suas slàn mar a b' fhearr a bha iad riamh. Ràinig i esan, 's chuir i a meur 'n a bheul, agus sgath e dhith o 'n alt e. Bhuail i buille de bhàrr a coise air, agus thilg i thar seachd iomairean e. "A bheadagain," ars' ise, "is tu am fear mu dheireadh a dh' ath-bheothaicheas mi 's an àraich." Chrom a' chailleach air fear eile, agus bha esan an taobh shuas dith. Cha robh fhios aige ciamar a chuireadh e as do 'n chaillich. Smaointich e air an t-sleagh ghearr a bh' aig a mac a thilgeadh oirre, 's na 'n tuiteadh an ceann dith gu'm bu mhaith. Thilg e an t-sleagh 's chuir e an ceann de 'n chaillich.

Seamy, impatient
 impudent
 fellow.
 L. pallium
 Bha e an so 'n a shìneadh air an àraich; fuil is féithean is feòil air an dochann, ach gun robh cnàmhan slàn aige. Dé mhothaich e ach cruitire-ciùil feadh na h-àraich. "Dé tha thu ag iarraidh?" ars' esan ris a' chruitire. "Tha mi cinnteach gu bheil thu sgìth," ars' an cruitire; "thig a nios, 's cuir do cheann air an tultmaig so, 's dean cadal." Chaidh e suas agus laigh e. Tharraing e srann a' leigeadh air gu robh e 'n a chadal. Air a bhonn a bha e gu brisg, ealamh, easgaidh. "Tha thu brудар," ars' an cruitire ris. "Tha," ars' esan. "Dé chunnaic thu?" ars' an cruitire. "Cruitire-ciùil," ars' esan, "a' tarruing seana chlaidhimh mheirgich an los an ceann thoirt diom." Rug e an so air a' chruitire-chiùil, 's chuir e eanchainn 'n a cuibeanan^x teine tríd cùl a chinn. Bha e an so fo gheasa nach marbhadh e cruitire-ciùil gu bràth ach le chruit fhéin.

Crocan
 beag
 toluin,
 tolmag?
 L. Carl?
 Chual e an so caoineadh feadh na h-àraich. "Cò sid?" ars' esan. "Tha an so do thriùir dhearbhadh cho-

^x cf. Cuibean wadding of a gun & Sc. colpin
 (W.H.T. trans. 'fery shivers' & 'slivers')

dhaltan 'g ad iarraidh o àite gu h-àite an diugh," ars' iadsan. "Tha mise am shìneadh an so, ars' esan,

"agus fuil is féithean is cnàmhan air an dochann."

< Se. stomp
"Na 'm biodh againn an stòpan-iocshlaint a th' aig a' chaillich mhóir, màthair Mhic Dorcha Mhic Doilleir, cha b' fhada bhiomaid 'g ad leigheas," ars' iadsan.

"Tha i fhéin marbh shuas an sin," ars' esan, "agus cha 'n 'eil ni aice nach fhaod sibh fhaotainn." "Tha sinne as a geasan gu bràth," ars' iadsan. Thug iad a nuas an stòpan-iocshlaint, agus nìgh is dh' fhàilc iad e leis an rud a bh' anns an stòp. Dh' éirich e sin suas cho slàn fallain 's a bha e riamh. Chaidh e dhachaidh leo, agus chuir iad an oidhche seachad ann an deagh thoil-inntinn. Chaidh iad a mach an la 'r na mhàireach ann an deagh thoil-inntinn a dh' iomain. Chaidh esan ris an triùir, 's chuireadh e leth-bhàir 'sios agus leth-bhàir suas a steach orra. Mhothaich iad do Mhacaibh mór Mhacaibh an Domhain a' tighinn do 'n bhaile. B' e so an dearbh chodhalta cuideachd. Chaidh iad a mach far an robh e, agus thuirt iad ris, "Fhir mo ghaoil, seachainn sinne 's am baile an diugh." "Dé is coireach?" ars' esan. "Tha Gaisgeach na Sgeithe Deirge stigh, agus is tusa tha e 'g iarraidh," ars' iadsan. "Falbhadh sibhse dhachaidh, agus abraibh ris falbh agus teicheadh, air neo gu'n toir mise an ceann deth," ars' Macaibh Mór Mhacaibh an Domhain. Ged a bha so uaigneach mhothaich Gaisgeach na Sgeithe Deirge dha, agus chaidh e mach air an taobh eile de 'n tigh, agus bhuail e beum-sgeithe agus fàd-còmhraig. Ghabh an gaisgeach mór a mach as a déidh. Thòisich iad air a chéile:—

Balta lave
: w. g. o'leah
: w. g. o'leah
'Walke'.

(caorach)

1 leth-chluich E.V.

"Cha robh cleas a dheantadh le sgithich no le sgothaich,"^x

destruction?

No le disnein ghillean feall,

No le organ nam manach,

Nach deanadh na gaisgich;

Mar a bha cleas a' chleiteam, cleas an òigeam,

Ubhal a' chleasaiche 'g a thilgeadh 's 'g a cheapadh

An uchdannaibh a chéile,

Gu déisinneach, dasunnach,

Fuilteach, cneadhach, creuchdanta.

Toil-inntinn, toil-eadraiginn!

Chuireadh iad trì ditheannan dearga teine de 'n armaibh;

An cailceadh de 'n sgiathan, fal' agus feòla

De an cneas agus de an cacmh-cholainn,

'S iad a' cruaidh-leadairt a chéile."

cleas clatamach,
jewelry feat.
clathra, a jewel
brightfully

trickster, juggler; old monach
miser, treacherous trick
Sc. hep
cated

furiously à (W.H.T.)

empire's choice

perhaps, showers?

fil agus feoil

"Nach amaideach thusa, Ghaisgich na Sgeithe Deirge, 'nuair tha thu cumail gleachd no cruaidh-chomhraig riumsa," arsa Macaibh mór Mhacaibh an Domhain. "Ciamar sin?" arsa Gaisgeach na Sgeithe Deirge. "Tha, nach 'eil gaisgeach anns an domhan mhór a mharbhas mise gus am buailear mi os cionn teach mo thriubhais," arsa Macaibh mór. "A bhuidh bheannachd sin duit 'g a innseadh dhomhsa! Na 'n innseadh tu sin domh o chionn fada, is fhada o 'n sgrìob mi an ceann diot," arsa Gaisgeach na Sgeithe Deirge. "Tha sin barrachd agus is urrainn thu dheanamh. Tha trì fiaclan an rìgh ann am phòca, agus feuch an tusa bheir as iad," arsa Macaibh mór. An uair a chuala Gaisgeach na Sgeithe Deirge c' àit an robh bàs Mhacaibh mhóir, bha dà bhuille aige air a thoirt seachad mu 'n bhuille, dà shàthadh mu 'n t-sàthadh, dà fhriochdadh mu 'n fhriochdadh, 's bha 'n treas aon anns an talamh, gus an do chladhaich e toll. Leum e an sin an comhair a chùil. Leum an gaisgeach

quick stab
E prick?

W.H.T.
above the
covering
of
trees?

(f) Dr. ditt, pl. sean o-sannan f. layer, course, streak 2. stratum
ven. as in a mine. Ditt an seach, layer about: dithean suille,
layers or streaks of fat; ditheannan luaidh is airgid, veins of
lead and silver. [cf. ditt, press together?]

mór d' a ionnsaigh, 's cha tug e an aire do 'n toll, agus chaidh e sìos ann gu teach an triubhais. Ràinig esan air an so agus thilg e dheth an ceann. Chuir e làmh 'n a phòca, 's fhuair e trì fiaclan an rìgh ann, 's thug e leis iad, agus ràinig e an caisteal.

= clarsach Bha chodhaltan a' gleusadh chlàr is chruit, agus fios aca gu robh iad a nis saor o gheasa dhraoidh 's o ghuin daoidh. "Fàilt ort, a Ghaisgich na Sgeithe Deirge," ars' iadsan, "bhìomaid 'g ad chùl-chaineadh na 'm biodh tu na b' fhaide gun tighinn." "Cùl-chainnt na h-ionndrainn, cha chùl-chainnt idir i," ars' esan; "ach eadar da sgeul 's eadar da bheul a' chlobha, tha gnothach beag agam thall an Eirinn, agus bhithinn fada 'n ur comain na 'n deanadh sibh saod domh air an eilean fhàgail." "Cha 'n 'eil saod againne," ars' iadsan, "air am fàg thu e; ach fan leinn fhéin gu bràth, 's cha bhì dìth bìdh no dibhe ort." "Cha bhì a' chùis mar sin; ach mur dean sibh saod air mo leigeadh air falbh, is e bhios ann gum feum mi cleas nan ròn a dheanamh," ars' esan. "Tha curachan a bh' aig do mhuime 's aig t-oide an so, agus cuiridh sinn leat i gus an téid thu air tìr an Eirinn. Cha 'n iarr i seòl no stiùir ach rùn do chridhe fhéin, agus bìdh siubhal-sithe aice eadhon ri sìde nan seachd sian. An taobh a chuireas tu h-aghaidh falbhaidh i leat, agus tillidh i air a h-ais a rithist leatha fhéin mar thilleas an fhaoileann do chladach a h-eòlais. Agus tha 'n so trì chalamain 's cumaidh iad àirdeachd riut air an rathad," arsa chodhaltan ris. "Dh' fhàg Gaisgeach na Sgeithe Deirge an so beannachd na caoimhe 's na caimé aig a chodhaltan agus chuir iadsan uisg an easain air a dhos-sa'n los nach éireadh beud no dochair dha a latha no dh' oidhche, agus bhòidich is bhriathraich iad 'n an

a. g. set
say, journey
: w. hynt

they will
make a
course for
tea.

x the blessing of friendship & of the sanctuary (caimé course, circle, sanctuary).
o uisge an easain air mo dhos
cha lath rosd om a chaidh

* W.H.T. eilthine : caltar masc. (fem. in Gairloch, Ork.)
 read eilthine (oirthine), coast, shore, beach? eilthir is used in Reay
 for oirthir (Ork.)

ceathrar nach leigeadh iad cach-a-chéile air di-chuimhn gu bràth. Chuir esan an sin an curachan a mach, 's shuidh e innte, 's cha d' rinn e stad no fois gus an deachaidh e air tìr an Eirinn. Thionntaidh e h-aghaidh a mach, 's ma bha i luath tighinn, bha i na bu luaithe tilleadh. Leig e air falbh na trì chalamain a' fàgail na h-eathaire.* Bha duilichinn air gun do leig e air falbh iad leis cho bòidheach 's a bha 'n ceòl a bha aca.

wild duck

Bha an oidhche ann a nis agus ghabh esan lorg na lacha o 'n chuan 's rinn e calg-dhireach air solus beag biorach a chunnaic e eadar beinn is machair. Gherr e an fhead chaol chruinn chruaidh a bh' aig Caoilte, agus cò thàinig a mach 'n a choinne ach Gruagach nan Cumha. "Fàilt ort, a Ghaisgich na Sgéithe Deirge," ars' esan, "dh' aithnichinn do cheann air cladach agus t' fhead ri feath nan eun fionn^(x) ach c' àite bheil laogh mo chridhe, àilleagan nam ban?" Dh' inuis Gaisgeach na Sgéithe Deirge dha gach ni mar a thachair, agus bhòidich iad le chéile an seasamh nam bonn, nach itheadh iad biadh, nach òladh iad deoch, nach éisdeadh iad ceòl, gus an ruigeadh iad Rìgh na h-Eireann agus an reiticheadh iad cùisean 'n a làthair. "Bha mi fhéin fo gheasa roimhe so," arsa Gruagach nan Cumha, "nach rachainn thar cuan dh' fhios mo nighinn, ach shiubhlainn a nis cóig cóigead na h-Eireann cas-ruisgte ri sneachda 's ri gaillinn, agus cha mhaoidhinn oirre gu bràth e ach mi 'g a factainn an deireadh sgeòil." Thog iad orra le chéile, agus ma bha an t-astar buan bu bhuaine na sin ceòlagraich Ghruagaich nan Cumha agus beòlagraich Ghaisgich na Sgéithe Deirge.

provided that,
if only.

Bha abhainn mhór eadar iad agus tigh an rìgh. An uair a rainig iad an abhainn, chunnaic iad duine liath tighinn 'n a dheann, agus e glaudhaich, "A dhacinn-

Here
 (x) ^{an} euphemism for a hurricane. In some districts the phrase means a perfect calm of the 'hull-folk', the feath geal of the sea-folk, the feath dubh of the 'hull-folk'.

uaisle, fanaibh thall, gus an toir mise nall air mo mhuin sibh, mu 'm fiuch sibh sibh fhéin." "A dhuine bhochd, is cosmhuil gur h-ann a' d' phortair air an abhainn a tha thu," arsa Gaisgeach na Sgeithe Deirge. " 'S ann," ars' an seann duine liath. " Agus dé chuir ann thu?" ars' esan. " Innsidh mi sin duibh," ars' an seann duine liath. " Bhuail gaisgeach mór dorn air rìgh Eireann, 's chuir e trì fiaclan as, agus dh' fhalbh a dhà mhac a thoirt a mach. dioghlaidh. Dh' fhalbh balachan òg amaideach a bu mhac dhomhsa leotha, agus 'nuair a chaidh iadsan air thapadh chaidh esan air mhi-thapadh. Bu shuarach an dioghaltas leo mise chur am phortair air abhainn air a shon." "A dhuine bhochd," ars' esan, " cha 'n athais sin. Mu 'm fàg mis am baile bidh thusa gu maith." Rug e air 's thog e leis e, agus chuir e 'n a shuidhe anns a' chathair a bha ri gualainn an rìgh e. " Cha 'n 'eil annad ach duine mi-mhodhail a thàinig do 'n baile. Chuir thu am bodach sin 'n a shuidhe ri gualainn m' athar, is cha 'n fhaigh thu leat e," arsa Ridire Chùirn, 's e 'g éirigh agus a' breith air. " Air mo laimh-sa, 's air mo dhà laimh a shaoradh, gu'm bu cho maith dhuit breith air Cnoc Leothaid agus breith ormsa," arsa Gaisgeach na Sgeithe Deirge ris, 's e 'g a leagadh ris an talamh. Chuir e ceangal nan trì chaoil air gu daor agus gu docair. Bhuail e buille de bhàrr a chois air, 's thilg e thar na seachd sparranan a b' àirde bh' anns a' chùirt e, fo shileadh nan lòchran 's fo chasan nan con mór. Rinn e leithid eile air Ridire Chlaidhimh, agus rinn an Ionmhainn gàire. " Marbhaig ort inéin," ars' an rìgh rithe, " tha thu o chionn bliadhna air chomh-biadh, air chomh-deoch rium, is cha 'n fhaca mi gean no gàire agad 'g a

... and is greater on account of thy need.

dheanamh gus a bheil mo mhic air am maslachadh."

"O rìgh," arsa' ise, "tha fios mo riasain agam fhéin."

"Dé, a rìgh, an sgreadail 's an sgreuchail a tha mi cluinntinn o 'n thàinig mi do 'n bhaile; cha d' fhuair mi fhaighneachd gus an so," arsa Gaisgeach na Sgeithe Deirge. "Tha, trì fiaclan eich aig mo mhic 'g an sparradh am cheann o chionn bliadhna le òrd, gus a bheil mo cheann air dol troimhe chéile le bristeadh cridhe 's le cràdh 's le dòruinn," arsa' an rìgh. "Dé bheireadh tusa do dhuine chuireadh ann do cheann t' fhiaclan fhéin gun neimh gun dòruinn?" arsa' esan.

"Leth mo stàid fhad 's a bhithinn beò, is mo stàid air fad 'nuair a dh' fhalbhainn," arsa' an rìgh. "Is motha an ceannach t' éiginn,"^x arsa Gaisgeach na Sgeithe Deirge, agus e breith air pìos loma-làn de 'n fhìon, 's a' cur nan trì fiaclan innte. Cha bu luaithe rinn na chaidh gach ni trulainn; leum an rìgh bharr na cathrach; dh' atharraich Ridire Chùirn is Ridire Chlaidhimh na trì dathan; thàinig sac is gàire air àilleagan nam ban. "A rìgh na h-Eireann," arsa Gaisgeach na Sgeithe Deirge, "nach òl thu deoch-slàinte nan saoidh agus deoch-nàire nan daoidh?" Dh' òl an rìgh an deoch, 's chaidh fhiaclan fhéin 'n a cheann gu làidir daingeann, a cheart cho maith 's a bha iad riamh. 's a h-uile té 'n a h-àite fhéin. "Aha!" arsa' an rìgh, "tha mise aig socair. Is tusa rinn an tapadh, 's cha b' e mo chuid mhac-sa." "Is e," arsa' an Ionmhainn, "a b' urrainn an tapadh a dheanamh, 's cha b' e do chuid mhac leibideach-sa, a bhiodh 'nan sineadh an siùrra feamann^x 'nuair a bhiodh esan a' dol air ghaisge."

"Cha 'n ith mi biadh is cha 'n òl mi deoch," arsa' an rìgh, "gus am faic mi mo dhà mhac

reward, price, bribe.

cup i L. pyxis, box
"went
loopy - turning"

trifling, awkward

x the wreck along the water-mark. (tower)

✓ Close cropping or shaving the hair of the head was an intolerable
 insult, as being the symbol of thralldom: The tonsure of the monks
 was a symbol of their being servi Christi
 ° Cual a jagged, burden of sticks

'g an losgadh am màireach. Cuiridh mi feadhainn a dh' iarraidh cuallan^o glas-daraich air son an losgadh."

Anns a' mhadainn an la 'r na mhàireach cò bu mhuiche bha air a ghlùn aig leabaidh an rìgh ach Gaisgeach na Sgèithe Deirge. "Eirich as an sin, a Ghaisgich; dé 'n aon ni bhiodh tu ag iarraidh nach faigheadh tu!" ars' an rìgh. "Is e an rud a tha mi ag iarraidh, do dhà mhac a leigeadh air falbh; cha 'n urrainn mi bhì an aon àite am faic mi 'g am milleadh iad," ars' esan; "b' fhearr bearradh eòin is amadain a dheanamh orra, agus an leigeadh air falbh." Thoilich an rìgh sid a dheanamh. Rinneadh bearradh eòin is amadain orra. Chuireadh a mach as an àit iad, 's coin is geocach baile-mhóir as an déidh. Phòs agus chòrd an Ionmhainn agus Gaisgeach na Sgèithe Deirge. Rinneadh banais a mhair latha 's bliadhna, agus bha an latha mu dheireadh dìth cho math ris a' chiad latha.

< geoin: feal

geocach,
 flatton
 parasite,
vegetable

IARLA MHARR AGUS FEAR NA BRIAGAICH.

a place
 in Glen Roy.

[Thaghadh na cóig earrannan a leanas bho *Cuirtear nan Gleann* am paipeir ainmeil sin a chuireadh a mach fo làimh an Ollaimh TORMOD MACLEOID (1840-1843). Sgrìobhadh *I Chalum Chille* leis an ollamh fhéin].

ANN AN aon de na cogaidhean a bha eadar Crùn na h-Alba agus Clann Dòmhnail nan eilean, bha na rioghalaich fo cheannardachd Alasdair Stiùbhart, iarla Mharr, duine bha iomraiteach anns a' choigeimh linn deug, agus Dòmhnall Stiùbhart, iarla Chataibh. Ràinig iad Loch-abar a thoirt ionnsaigh air buidhinn de Chloinn Dòmhnail fo chomann Dhòmhnail Bhallaich, a shuidhicheadh air meur de'n mhuir a tha roinn na

x here inflected as fem.; rep. masc.

dùthcha fagus do Inbhir-lòchaidh; ach air do na ceannairich rabhadh fhaotainn gu robh an nàmhaid dlùth, ghabh iad an t-aiseag, gach fear 'n a churaich ^x féin gu taobh thall a' chaoil. Champaich feachd an rìgh, mar a shaoil iad ann an làn tèarainnteachd, 'n au àite; ach air do Chlann-Dòmhnail pilltinn mu mharbhmheadhon oidhche, mharbh iad iarla Chataibh, agus sgapadh no sgriosadh an t-iomlan. Theich iarla Mharr fo sgàil na h-oidhche 'n a aonar, agus ràinig e Uamh a' Chait, ris an abrar o'n àm sin Uamh Mharr, mu thuaiream trì mìle an iar-dheas air gearsdan dubh Inbhir-lòchaidh, far an d' fhan e latha is dà oidhche gun mhìr bìdh no dibhe. Claoidhte le pathadh is le acras dh' fhag e ionad falaich a' madainn an dara latha, a' deanamh air a' chuid as monadaile de 'n dùthaich. Cha b' fhada chaidh e air aghaidh 'n uair a choinnich bean bhochd e, d' an d' fheadraich e an robh gnè bhìdh 's am bith aice a chobhradh air neach feumach. "Cha'n 'eil," arsa ise, is i spionadh pocain bhig as a broit, "ach deannag de mhin èrna." "Is mór 's cha bheag," arsa esan, is e ag glacadh a' phocain o làimh na seana mhuà, agus aig suidhe dha taobh caochain, chuir e dheth a bhròg agus rinn e fuarag innte. Thòisich a' bhean bhochd ri gearan da, ach sin 'n uair thuirt esan:—

Is maith an còcaire an t-acras,
Is mairg a ni tailceas air biadh:
Fuarag èrna á sàil mo bhròige
Biadh as fherr a fhuair mi riamh.

An déidh taing agus buidheachas ìocadh an éirig na bhuilich am Freasdal air, thàr e as tarsuinn Féith na Sgathaich, a stigh bealach Ruighe an Fhìdhleir, agus

tre choilltichibh uaigneach a' ghlinn bhòidheich ris an abrar Gleann Ruaidh. Mu bheul na h-oidhche ràinig e dorus O'Birinn Chamshroin, duine bochd a bha fuireach anns a' Bhriagaich am bràigh Loch-abar. Rinn fear-an-tighe a bheatha leis a' choibhneas a b' àirde; agus a chionn nach robh biadh eile a stigh, no theagamh pailt a muigh, mur gabhadh e dånadas air cuid a choimhearsnaich, thuirte e r'a mhnaoi gu marbhadh e a' mhaol odhar, gu biadh do'n choigreach. "A' mhaol-odhar," arsa ise le gruaim! "is dona an fhéile chuireas duine e féin air an aimbeirt; ar n-aona mhart, agus prìomh bheathachadh ar teaghlaich laig! Cha mharbh thù." Gidheadh, na bu ro-dheonaiche air biadhtachd a nochdadh na éisdeachd ri earalachadh a mhnà mu uireasbhaidh a theaghlaich an déidh làimh, mharbh e a' mhaol-odhar, agus ghrad ròstadh am mìr a b' fhearr, agus rinn iad am pailteas eanraich g' a chur sios. Dh'ith an t-aoidh agus an teaghlach gu càirdeil as an aon mhéis. A' chuid eile de 'n fheasgar chaith iad gu cridheil ag aithris dhàn agus seann sgeulachdan. An uair thàinig àm cadail, sgaoil O'Birinn seiche a' mhairt mhaoil air lic an teinntein, agus dh' iarr e air a' mhoirear laighe sios. Dh' fhill an t-iarla e féin 'n a bhreacan, seiche na maoil-uidhre fodha 's am boicinn bràtha^x thairis air, agus chaidil e an oidhche gu sunndach. Anns a' mhadainn mu 's d' fhalbh e, dh' fheòraich am moirear de 'n Chamshronach an robh fios aige co dhà a thug e aoidheachd. "Cha'n aithne dhòmhsa," arsa esan, "theagamh gur aon de oifigich an rìgh, ach co 's am bith thu, thàinig thu an so ann an teinn, agus b' e mo dhleasnas-sa cobhair ort." "Is mise, matà, Alasdair Stiùbhart;

Prov.

x the goat-skin on which the fern was placed.



agus an déidh so, ma thig ainneart air bith ort, ruig mise ; tha Caisteal Chinn-droma farsaing fial.”

Goirid an déidh so dh’ ath-chruinnich feachd an rìgh, ach air do na ceannaircich ro-lionmhorachd an naimhdean fhaicinn, sgap iad, gach fear g’ a àite féin. Gidheadh air do Chloinn Dòmhnail a chluinntinn gu’n d’ thug O’Birinn fàsgadh do ’n iarla b’ éiginn da an dùthaich fhàgail. Ràinig e féin, a bhean agus a chlann, lùchairt a’ mhoireir. Dh’ iarr e a stigh le muinghinn agus dànadas as gann a bha co-chòrdadh r’a choltas. Thuirt an dorsair gu borb coimheach ris gu robh am moirear aig a dhinneir maille ri mór-uaislibh eile, agus nach fhaidte a ghluasad ; ach ’s ann an so a dh’ fhàs O’Birinn na bu ro-ladarna na air tùs, ionann ’s gu’n deach e féin agus an dorsair air dromannan a chéile. Fa dheòidh, air do ’n mhoirear a chluinntinn có bha a muigh, ghrad dh’ éirich e o’n bhord le iolach bhàrdachd, ag radh :—

Is ionmhainn leam am firean tha muigh,
O’Birinn as a’ Bhriagaich ;
Bha mi oidheche an a thigh
Air mhóran bìdh, ach beag aodaich.

Air ball chaidh O’Birinn a threòrachadh a stigh air làimh, agus gabhail ris leis a’ bhiahtachd sin a dheagh thoill e.

Air do ’n iarla thuigsinn mar a dh’ ùisinnicheadh e, thug e dha fearann cheithir marg, dlùth do ’n Chaisteal, far a bheil móran de sliochd O’Birinn gus an là an diugh.

CANADA UACHDARACH.

GUN teagamh air is i so dùthaich an duine bhochd. Ma tha e 'na chosnach maith, no ma tha teaghlach aige, ma tha e stuama, dìchiollach, cha'n fhaod e gun soir-bheachadh.

Tha an geamhradh fada fuar, ach tha an samhradh teth, agus fada gu leòir chum a' phòir a thoirt air aghaidh agus abachadh. Tha an dùthaich saor o euslaintean gabhaltach bàsmhor, agus cho fallain ri aon àite fo'n ghréin.

An uair tha coigrich a' ruigheachd an àite so chaidh imrich o chearnaibh eile, cha'n 'eil fios aca, cha mhór, ciod ris an cuir iad an làmh. Tha coille mhór dhlùth romhpa, agus tha iad ullamh air a smuaineachadh gu robh cho maith dhoibh dol a thràghadh a' chuain agus tòiseachadh ri fearann a réiteachadh anns an dìthreabh fharsaing sin. Ach tha muinntir na dùthcha cho anabarrach choibhneil chàirdeil 's gu bheil iad a' cuideachadh le coigrich air dhòigh nach tuig sinn anns an dùthaich so. Cruinnichidh maith dh' fhaoidte fichead no dà fhichead diubh, a h-uile fear le thuaigh 's le thàl 'n a laimh agus grad éiridh iad air an àite réiteachadh air son tighe a thogail, agus cha'n 'eil sin 'n a ghnòthach doirbh. Tòisichidh iad air craobhan a leagail, na craobhan as mò tha r' am faotainn dlùth do làrach an tighe; tha a h-uile h-aon a' cur a làimhe ris an obair, a' snaidheadh nan craobhan déidh an leagail is 'g an cumadh le tàl is le tuaigh air dhòigh agus gu 'n laigh iad air uachdar a chéile. Gearraidh iad na craobhan a réir fad an tighe tha iad dol a thogail, eadar ceithir troighe deug is fichead troigh air fad. Tha iad 'g an rùsgadh, 'g an snaidheadh agus 'g an socrachadh air muin a chéile is 'g an ceangal r'a chéile le tàirngean

fiodha, no crannan daraich; agus eadar gach maide tha iad ag cur crè agus cóinnich air an oibreachadh am measg a chéile, mar gu'm biodh aol agus gainmheach; agus tha so 'g a dheanamh cho teann 's nach faigh cur no cathadh no eadhon oiteag ghaoithe a steach eadar na sreithean. An uair tha an tigh suas ochd no deich troighean, tha iad an sin ag cur mullach air le taobhain is cabair, agus tàirngichidh iad bùird thana thairis air an iomlan an àite sglèata, an dara bòrd a laigh air an aon eile, agus a' chrè 's a' chóinneach air an calcadh a stigh eatorra, agus mar so tha iad cho dìonach sheasgair ri aon mhullach sglèata chaidh riamh air tigh. Tha dorus agus uinneagan air am fàgail mar tha cliathach an tighe a' dìreadh, agus tha an dà stuaidh am bitheantas air an togail le cloich agus crè, a thaobh gur h-ann ri taic na stuaidhe tha an teine, agus bhiodh e cunnartach a togail le fiodh. Tha àirneis no uidheam an tighe furasda chur suas; mar thubhairt an seanfhocal e, "is furasda aran fhuine dlùth do 'n chiste mhine tha làn." Mar sin anns an àite so, tha fiodh cho pailt, agus a h-uile fear cho maith air chùl tuaighe is tàil agus gu bheil e soirbh àirneis a dheanamh. Is minig a thàinig teaghlach a steach do choille cho dlùth agus nach robh solus na gréine r' a fhaicinn, agus an ceann beagan làithean a bha ann an tigh seasgair, blàth, taitneach, tre chuideachadh càirdeil na feadhnach a bha thall romhpa. Cho luath 's tha an tigh-còmhnuidh air a chrìochnachadh mur 'eil airgid aig an imriche gu luchd cosnaidh a phàigheadh tha e féin 's a bhean 's a mhic a' grad thòiseachadh air na craobhan a leagail agus talamh a réiteachadh air son pòir a chur cho luath agus is urrainn doibh. Tha iad a' gearradh nan craobh trì no ceithir troighean o 'n làr, agus iadsan tha eòlach, ni iad so cho teóma innleachdach agus gu 'n toir iad

*Keenan
rafters*

air a' chraoibh tuiteam an rathad as deònach leo. Feumaidh coigrich tha air ùr theachd a bhi faicilleach gus am fàs iad eòlach, oir tha móran air an dochunn le tuiteam nan craobh. As déidh do na craobhan tuiteam, is àbhaist doibh leigeil leis na bunan, trì no ceithir throghean air airde, fantainn gus an grod iad, agus ni iad so ann an seachd no ochd bliadhna. An uair tha na craobhan air trì no ceithir de acraichean fearainn air an leagail, tha iad 'g an gearradh 'n an sgonnan mu dhusan troigh air fad, agus an sin tha na coimhearsnaich a' cruinneachadh a rithist, agus 'g an slaodadh le h-eich agus daimh do aon àite, 'g an càradh suas 'n an tòrr mór, agus ag cur teine riutha. An déidh sin, tha iad a' sgaoil-eadh na luatha air an talamh, mur 'eil iad dlùth air àite far an gabh i reic, agus a' deanamh an fhearainn cho réidh, chòmhnard agus is urrainn doibh, agus tha iad air ball 'g a chur. Cha'n 'eil feum air ruamhar no treabhadh, ach am pòr a thilgeadh ann, agus seòrsa de chléith chur thairis air; faodar dà bhàrr a chur gun treabhadh gun ruamhar. Duine tha greis 's an dùthaich, agus a chleachd tuagh a laimhseachadh, leagaidh e na tha de chraobhan air acair ann an sè làithean, ma's giuthas a tha ann; ach ma's fiodh cruaidh a tha ann, gabhaidh e cóig-la-deug; agus ma's ann air son tuarsdail tha e 'g a dheanamh, gheibh e trì puinnnd Shasunnach air son a shaothrach, agus lòn agus teachd-an-tir cho maith 's is urrainn da iarraidh.

Ma tha am fearann dlùth air àite far a bheil rathaidhean móra air an deanamh, gheibh iad air son na luatha uiread 's a phàigheas iad air son na coille losgadh. Tha an luath air a ceannach, agus air a toirt do Shasunn a dheanamh siabuinn agus air son oibrichean datha agus gloine. Ma tha bean aig duine tha ag cosnadh, ma's urrainn di clòimh a chùreadh, no clàdadh a dheanamh,

Tease on
comb
hackle.

Comb
or
hackle
of wool

no ma tha i maith air an t-sniomhach, coisnidh i sè dolaran anns a' mhios aig a leithid so de chalanas; agus balachain os cionn sè bliadhna dh' aois gheibh iad tuar-asdal maith air buachailleachd. Daoine no mnathan tha toileach obair a dheanamh, cha'n eagal doibh; ach daoine leisg, dìomhanach, misgeach, air dhroch giulan, cha'n 'eil maith dhoibh dol do Chanada Uachdarach.

Tha dòigh eile aca air a' choille mhóir so a leagail. Is àbhaist doibh gearradh ceithir-thimechioll na craoibhe troimh 'n chairt, agus an déidh sin cha'n fhàs i n'as mó, seargaidh i gu tur, agus an dà no trì bhliadhnaichean fàilnichidh i, agus leagaidh a' ghaoth gu làr i. Mar so faodaidh duine ruith thairis ar dà no trì acraichean chraobhan anns an latha.

Tuigidh iadsan tha eòlach air an duthaich so nàdur an fhuinn air an t-seòrsa choille tha fàs air. Far am faighear am fiodh cruaidh a' fàs, tha doimhneachd talaimh do ghnàth an sin, ach far nach 'eil a bheag ach an giuthas cha'n 'eil an talamh air a' bheil sin ag ciuntinn domhain no tarbhach. Tha cruithneachd agus eòrna agus seagal 'g a chur anns an talamh tha air ùr réiteachadh. Is e an coirce as miosa dh' fhàsas anns an dùthaich sin. Tha an coirce Innseanach anabarrach feumail; ni e aran maith le beagan do mhin chruithneachd air a fheadh, agus tha e fìor mhaith air son crodh-bainne, mucan agus eunlaith. Is iad na mucan beathaichean as luachmhoire tha aca. Tha anabarr dhiubh so a' ruith fiadhaich air feadh na coille, agus chìtear muicfheoil air gach bòrd. Tha togail mhuc, 'g an reamhrachadh agus 'g an sailleadh air son margaidh, a nis 'n a mhalairt mhór anns an dùthaich so.

Tha seòrsa chraobhan ann as àbhaist doibh fhàgail gun ghearradh; tha iad so prìseil air son an t-siùcair tha iad a' faotainn asda. Na iad toll-tora a steach do

fact

u

mheadhon na craoibhe, agus thig an sùgh a mach aisde ; tha e a' tuiteam ann an soithichean, agus an déidh sin tha iad 'g a bhruith, agus a' deanamh siùcar fallain maith dheth ; tha e cho maith ri aon seòrsa cheannaicheas iad, air son feum tighe.

Tha sionnaich ro-lionmhor anns an dùthaich so, agus madaidh-allaidh agus math-ghamhna, agus an los-leathan no na "Beavers." Tha móran fhiadh ann an cuid de chearnaibh deth, agus maighichean agus daimh fhiadh-aich (no "Buffalo") air alt 's gu faod an sealgair sith-ionn a bhi aige gun mbóran saothrach.

A thaobh éisg, tha gach lochan uisge agus allt làn de bhradain agus gach iasg eile gheibhear ann a leithid de àite. Tha móran de na bradain air an marbhadh le morghathan, no, mar their cuid riutha, craosnaichean. Tha dithis no triuir a' dol a mach anns an oidhche ann an curach bheag air loch no air linne le leòis, agus, ma tha iad seòlta tapaidh, faodaidh iad de bhradain fhaotainn uiread agus is urrainn iad a ghiulan ; ach mur 'eil iad teóma, tha iad an cunnart iomadh thaomadh maith fhaotainn. Tha iad a' sailleadh nam bradan air son a' gheamhraidh ; agus an uair tha an reothadh a' tòiseachadh tha iad a' marbhadh gach eunlaith as reamhra na chéile, tunnagan, geoidh, agus turcaich, féidh, is mairt reamhra is mucan. Cha'n 'eil feum aca air salann ; cha ruig iad a leas ach an fheoil a chrochadh anns an reothadh ann an sabhal coille, no àite air bìth gun teine : fàsaidh i cho cruaidh ri cloich, agus ni iad feum dhith mar is àill leo.

x craosach, craosnach spear, dart.

NEW ZEALAND.

GÈD is beag a chuala daoine mu thimchioll an eilein so gus o chionn ghoirid, tha e an dòn da fhathast a réir coslais a bhì cho ainmeil ri aon dùthaich air aghaidh an t-saoghail. Ma bheir sinn fa-near far a bheil e air a shuidheachadh am measg rìoghachdan an t-saoghail, cia tarbhach agus tha nàdur an fhuinn, cia ciùin, fhallain, shlàinteil agus tha an t-sìd, cia lionmhor a chuid aibhnichean cia farsaing fàsach tearainnte a liuthad cala is acarsaid àluinn tha ceithir-timchioll air, cha'n fhaod sinn gun bhì fo bharrail gu'm bì an t-eilean so fhathas do chearnaibh an t-saoghail anns an àirde-deas mar tha rìoghachd agus éilean Bhreatunn air an àm anns an àird-an-iar.

Tha trì eileanan anns an aon ruith dlùth d' a chéile, air an dealachadh le caoil aimhlean, tha dol fo an ainm so, New Zealand. Tha na h-eileanan so mu thimchioll an aon mheudachd ri Sasunn, Eirinn agus Albainn. Fhuaradh a mach na h-eileanan so air tùs anns a' bhliadhna 1642, le maraiche ainmeil as an Olaind d' am b' ainm "Tasman;" ach cha robh a' bheag no mhór de iomradh orra gus an deachaidh an Sasunnach sin, Cairtein Cook, a bhios ainmeil ann an eachdraidh an t-saoghail, do na cearnaibh sin, anns a bhliadhna 1796, a' cheud uair a chuairtich e an saoghal. Tha an dùthaich so ochd-ceud-deug mìle bho Anstralia mu dheas, agus còig mìle de mhìltean o China. Is e an aon ùine ghabhas long a dhol do 'n eilean so a Sasunn agus a ghabhas i dhol do Anstralia. Tha beanntan àrda ruith o cheann gu ceann an eilein so mar chnàimh mór droma, agus tha iad so anabarrach àrd. Cha'n 'eil Beinn Nibheis, Beinn Lidi no Beinn Laoimunn ach mar chnocan beaga an coimeas ris na sléibhte móra so; tha

cuid diubh ceithir-mìle-deug troigh air airde, agus sneachd air am mullach o thoiseach gu deireadh na bliadhna. Cha'n 'eil glinn air thalamh as àillidh, as feuraiche agus as torraiche na tha am measg nam beannta móra so. Tha cuid de na beanntan a' brùchdadh a mach teine o'm mullaichibh agus do réir coslais bha iad uile 'nan àm féin 'n am beanntaibh teinnteach. Tha an iomadh àite tobraichean goileach teth a' ruith a mach asda; agus tha tobraichean eile ann a' sruthadh uapa an cuid de àiteachan de stuth coslach ri ùilleadh glan soilleir, a nigheas agus a ghlanas aodach no nì eile n' as feàrr na aon siabunn a dh' fheuchadh riamh.

Tha uillt agus aibhnichean lionmhor anns an eilean so, cuid diubh mór àillidh dreachmhor, cho farsaing domhain réidh 's gu'n seòl luingeas chòig ceud tunna leth cheud mìle suas anna troimh an duthaich fo làn aodach. Tha a' choille as mò as àirde as dìriche agus as luachmhoire air an t-saoghal a fàs gu dosrach ùrar air bruachaibh nan aibhnichean sin, agus am fearann as aillidh ri amharc air a' sìneadh a mach cho fada agus is urrainn sùil fhaicinn. Tha calaichean agus àiteachan acarsaid mu cheithir-thimchioll an eilein mhóir so cho fàsach réidh theàrainnte 's a tha r' am faotainn ann an aon chearn de an domhan, cuid diubh cho farsaing agus gu faodadh cabhlach Bhreatunn tighinn thuige taobh ri taobh anna gun lochd gun chunnart. Cha'n 'eil acarsaid anns an t-saoghal a bheir bàrr air bàgh nan eilean; tha an caol a tha fosgladh a stigh do'n chladh so dà-mhìle-dheug air leud. Tha na ceudan de chalachan mu thimchioll nan eilean air gach taobh dhiubh, nach urrainnear an coimeas fhaotainn anns an Roinn Eòrpa; agus ann an cuid diubh tha móran malairt cheana dol air aghaidh. Ann an aon bhliadhna, 1838, chaidh corr agus seachd fichead long o gach cearn de'n t-saoghal

a stigh do aon bhàgh anns an eilean so a dh' fhaotainn fiodha no uisge no teachd-an-tìr, agus a reic iomadh seòrsa bathair ri muinntir na duthcha.

Tha an t-sìd anabarrach fallain ciùin. Fad shè miosan de'n bhliadhna tha e cosmhail ri taobh na h-àirde-deas de'n Fhraing; do dhaoine laga, breoite. cha'n 'eil a' ghrian loisgeach teth anns an t-samhradh, ni mò bheil an reothadh sgaiteach fuar anns a' cheamhradh. Tha an t-eilean so calg-dhìreach taobh eile an t-saoghail bhuanne; tha sinne agus muinntir an eilein sin, mar gu'm b' ann, bonn ri bonn, air chor agus an uair tha an samhradh againne gu bheil an geamhradh acasan: tha am fogharadh acasan a' tòiseachadh anns a' Mhàirt agus an t-earrach a' tòiseachadh mu dheireadh an fhogharaidh againne. Tha na beanntan cho àrd agus a' ruith o cheann gu ceann na dùthcha le neoil do ghnàth mu'n cuairt doibh; air chor 's gu bheil taisealachd do ghnàth anns an athar, agus an t-àile do ghnàth fionnar taitneach. Mar so tha fàs agus cinneas feoir agus luibhean anns an eilean so n'as làidire agus n'as reachduhoire na ann an aon àite eile air a bheil cunntas againn. Chachualas iomradh air tart loisgeach, agus cha mhò a chualas gu'n d' fhàilnich bàrr no fogharadh riamh le dìth àitidheachd no drùchd; gidheadh tha doiniunn agus stoirm glé bhitheanta teachd mu'n cuairt fad ràithe a' gheamhraidh, agus cuid diubh anabarrach gailbheach agus dòbhaidh. Tha iad am bitheantas o'n aird-an-ear agus an-ear-thuath. Seasaidh iad trì làithean an cumantas, agus maille riu thig dìle choimheach de uisge. Tha a' ghaoth fad naoi miosan anns a' bhliadhna a' séideadh o'n àird-an-ear agus an àirde-deas.

I CHALUM-CHILLE.

I mo chridhe, I mo ghràidh
 An àite guth manaich bithidh geum bà;
 Ach mun tig an saoghal gu crìch
 Bithidh I mar a bhà.

BUINIDH an t-eilean ainneil so do sgìreachd an Rois Mhuilich. Tha e trì mìle air fad agus mìle air leud. Chaidh sinn gu tìr aig Camas-nam-Mairtireach, an t-àite anns am b' àbhaist doibh cuirp nan daoine a dh' adhlacaidh anns an eilean so a chur air tìr. Beagan os cionn a' phuirt so, tha àite air a chuariteachadh le seann bhalla cloiche, ris an abar iad Clachan nan Druidhneach. Ghabh sinn air ar n-aghaidh dh' ionnsaigh tighe nan Cailleacha-dubha. Bha an eaglais aca so ochd-troighe-deug agus da fhichead air fad, agus fichead troigh air leud. Tha leac-lighe na ban-Aba a bha mu dheireadh anns an eilean so r'a faicinn a stigh air ùrlar na h-eaglaise; tha a cruth air a shnaidheadh air an lic; tha aingeal air gach taobh fo thaic a cinn. Air ceann eile na lice tha dealbh na h-Oighe Muire, le coron air a ceann, an naoidhean Iosa 'na gàirdeanaibh, a' ghrian agus a' ghealach os a cionn 'g a comharrachadh a mach mar bhan-rìgh nèimh; agus tha an ùrnuigh so air a sgrìobhadh aig a cosaibh ann an Laidinn, "A Mhuire naomh, guidh air mo shon." Mu'n cuairt air an lic tha air a chur sìos anns a' chainnt cheudna: "An a laighe an so tha Bantighearn Anna Nic Dhòmhnaill mhic Thearlaich, a b' àrd bhan-Aba ann an I, agus a chaochail anns a bhliadhna 1511: a h-anam tha sinn a' tiomnadh do'n Tì as àirde." Tha leacan nan Cailleacha-dubha eile air taobh a muigh na h-eaglaise; agus astar beag uatha, ann an cùil leatha féin, tha piuthar bhochd 'na laighe nach do sheas dìleas d'a bóid.

Air an t-slighe chum na h-eaglais àirde tha crois Mhic-'Ill-eathain, clach eireachdail air a snaidheadh gu h-innleachdach. Bha e 'n a chleachdadh cumanta anns na linnibh sin croisean de an t-seòrsa so thogail, maith-dh' fhaoidte chum an ainm agus an cuimhne a chumail suas, agus is dòcha mar thaisbeanadh air meud an urraim dhàsan a cheusadh air a' chrann. Tha e air a ràdh gu'n robh trì cheud agus trì fichead dhiubh so aon uair anns an eilean, ach gu'n do mhilleadh a' chuid a b' mhò dhiubh le òrdugh ard-sheanaidh Earra-ghàidheal, agus a' chuid nach do mhilleadh mar so d'hiubh. thugadh air falbh, agus chithear iad gus an latha 'n diugh ann an iomadh àite feadh na rìoghachd.

Ràinig sinn Réilig Odhrain, cladh farsaing làn do leacaibh-lighe, fo am beil rìghrean agus cinn-fheadhna agus ceatharnaich, a bha cumhachdach agus ainmeil 'n an latha fein, a' cadal taobh ri taobh ann an suain a' bhàis. Ann an so tha an t-àite ris an abair iad Iomair nan Rìgh, far a bheil ochd agus dà fhichead de rìghribh na h-Alba; ceathrar de rìghribh na h-Eireann; ochdnar de rìghribh Lochluinn, agus a h-aon no dhà de rìghribh na Frainge. Air cuid de na leacaibh, tha ainm nan daoine tha fòpa ann an Gàidhlig Albannaich, mar air lic Dhòmhnail fhad-chosaich. Air cuid eile dhiubh tha na h-ainmean anns a' Ghaidhlig Eireannaich, mar air lic Mhurchaidh-a-Ghuinn. Is i an eaglais bheag a tha an Réilig Odhrain a' cheud tigh a thog Calum-Cille anns an eilean so. Aig ceann na h-àirde deas dhith tha crùisle Lachuinn Mhic Fhionghuin, athair an Aba; agus leac Aonghuis òig Mhic Dhòmhnail, tighearn Ile agus Chinntire, an triath urramach sin a chuir an cath le Raibeart Bruce air blar ainmeil Allt a' Bhonnaich. Dhùth dha so tha uaigh agus leac Ailein-nan-Sop, ceatharnach de Chloinn 'Ill-eathain o'n d' thàinig teaghlach Thorrlaisg. Tha leac Thighearna Chola an so mar an ceudna

le chlogaid is le luirich; is Mac 'Ill-eathain Dhubhaird agus Locha-buidhe, Mac Guaire Ulbha, agus Iain Beaton, an t-ollamh Muileach, le an suaicheantas agus an airm-chatha os an cionn. A bhàrr orrasan tha àireamh mhór de laoch threuna leis am bu mhiann an ainm a bhi air chuimhne; ach bha am beatha mar shlighe na saighde o'n speur, a shiùbhlas gu luath seachad, agus air ball a tha air a dhruideadh suas. Ànns an iar-thuath o dhorus na h-eaglaise so tha l-ac mhór anns am beil dòirneagan cruinne ris an abair iad clacha-bràth, a b' àbhaist doibh ann an làithibh an dorchadais a thionndadh mu 'n cuairt air mhodh àraidh, ag creidsinn nach tigeadh latha-bhràth no deireadh an t-saoghail gus am biodh an leac sin air a caitheamh gu buileach troimpe.

Tha an eaglais àrd taobh na h-àirde tuath de 'n chladh so; tha i cóig-troighe-deug agus coig fichead air fad agus trì-troighe-fichead air leud. Tha tùr àrd dreachmhor ag ùrigh 'n a meadhon, agus tha na h-uinneagan air an snaidheadh gu h-ealanta. Air cuid de chlachaibh barra-bhalla an tìghe so tha dealbhan agus cuid de eachdraidh a' Bhiobail air an gearradh gu ro-innleachdach. Bha altair de mharmor geal aon uair anns an eaglais so; ach bhriseadh i agus thugadh gu buileach air falbh i, leis an smuain gu robh buaidh agus éifeachd àraidh fuaighte ris a' mhìr a bu lugha dhith. Làimh ris an altair tha uaigh an Aba Mhic Fhionghain, air am beil leac a thug bàrr air gach aon eile m' a timchioll. Air ùrlar na h-eaglaise tha leac Mhic Leòid Dhun-bheagain, agus iomadh aon eile air nach 'eil eachdraidh againn. Air cùlaibh na h-eaglaise so tha làrach tigh nam manach, far a bheil na clacha dubha a bha aon uair cho ainmeil ann an Gàidhealtachd Alba, air am b' àbhaist d' a h-uaislibh an cùmhnantan

a nasgadh le mionnaibh os cionn uaigh Chalum-Chille. Dlùth do thigh nam manach tha tigh an easpuig, far an do ghabh Easbuigean Earra-Ghàidheal còmhnuidh, an déidh do 'n eilean Mhanach a bhi air a dhealachadh uaithe. Tha r' a fhaicinn an so iarmad nan lios a bha aig na manaich far an robh móran de luibhibh iocshlainteach. Tha làrach a' mhuilinn agus na h-àtha fathast air an comharrachadh a mach; tha an t-àite anns an robh an linne-mhuilinn a nis gun uisge ann, agus is ann aisde tha iad a nis a' tilgeadh na mòine tha iad a' losgadh. Tha e coltach gu robh callaid àrd cloiche mu thimchioll na h-aitreabh naoimhe so, gu h-àraidh aig an taobh mu thuath, chum an dìon o' n luchd creachaidh a thàinig orra o' n airde sin, aig nach robh suim do dhiadhachd no do dhaoinibh maith bha tàmh anns an àite sin.

Is tiamhaidh muldach na smuaintean a dhùisgear anns an inntinn an uair ghluaisear troimh na làraichean aosmhor. Is firinneach a labhair esan aig an robh an cridhe gu so a thuigsinn agus a' chainnt a bu shnasmoire gu chur an céill. "Bha sinn a nis," a deir an t-Ollamh Sasunnach, "a' seasamh air an eilean ainmeil sin, a b' àrd-lòchran fad linntean do Ghàidhealtachd na h-Alba; as an d' fhuair cinnich fhiadhaich agus ceatharna bhorba sochairean eòlais agus beannachdan na saorsa. Cha bu chomasach, ged a dh' fheuchta ris, an inntinn a thogail o na smuaintibh a dhuisc an t-àite so, agus b' amaideach an oidhirp ged a bhiodh e comasach. Ge b' e nì a thàirngeas sinn air falbh o chumhachd ar ceudfaithean; ge b' e nì a bheir do na tha seachad o chian no do na tha fathast ri tachairt làmh-an-uachdair air na tha làthair, tha so ag àrdachadh ar n-inbhe mar bhithibh tuigseach. Gu ma fada uamsa agus o m' chàirdibh an fheallsanachd reòta a dh' aomadh mi gu gluasad gu caoin-shuarach eutrom thairis air aon àite

a dh' fhagadh urramaichte le gliocas, le fearalachd, no le maise. Cha chulaidh-fharmaid an duine sin nach mothaicheadh a ghràdh g' a dhùthaich air a neartachadh air blàr catha Mharathoin, no a chràbhadh a' blàthachadh am measg làraichean briste I Chalum-Chille.'

AILEAN NAN SOP.

Is ìomadh sgeul tha air innseadh mu'n duine so an eachdraidh na Gàidhealtachd; agus tha ìomadh eachdraidh mhearachdach air a thoirt m' a thimchioll ann an leabhraichean. Dh' fheuch sinn gach aon diubh a rannsachadh; agus tha sinn a nis a' toirt eachdraidh as am faodar earbsadh.

Bu mhac Ailean nan Sop do Lachunn Catanach, triath Dhubhaird, ceann-feadhna Chloinn 'Ill-cathain, an t-aon cheann-feadhna suarach tàmailteach mi-chliuiteach a bha riamh thairis air a' chinneadh ainmeil mheasail sin, duine air nach 'eil aon sgeul maith air aithris, aintighearna cho garg fhuilteach ghealtach agus air a bheil ìomradh againn ann an eachdraidh ar dùthcha. X

Bha an droch dhuine so air tùs pòsda ri Baintighearn Ealasaid Chaimbeul nighean do MhacCailein Mór, iarla Earra-ghàidheal. Cha robh a' bhéisd ach dà bhliadhna pòsda rithe an uair a dh' fheuch e a cur gu bàs le a fàgail air Sgeir-na-Baintighearna. Cha ruig sinn a leas an eachdraidh oillteil sin innseadh an so; tha cunntas fìor mhaith air a thoirt m'a thimchioll anns an "Teachdaire Ghaidhealach." Bha mac eadar Lachunn Catanach agus a' bhaintighearn so, Eachunn Mór Dhubhaird, duine air a h-uile dòigh eu-cosmhail ri athair, ard fhilath cho urramach air son gach deagh bheus agus bhuidh agus a bha riamh anns a' Ghàidhealtachd. An déidh do Lachunn Catanach dealachadh ri nighean

MhicCailein phòs e bean eile d'a chinneadh féin, nighean do fhear Threisinis, agus b'i so màthair an fhir so air a bheil sinn a' sgrìobhadh, Ailean nan Sop.

Is ann an caisteal an eilean beag culaibh Mhuile bha Lachunn Catanach a chomhnuidh an uair bha Ailean nan Sop 'na òganach. Tha an t-eilean so ainmeil an eachdraidh na rìoghachd, bha e 'na dhaingnich aig rìgh-rean na h-Alba fad iomadh ceud bliadhna, agus bha caisteal aca ann a bha anabarrach làidir. Tha aon chreag àrd chorrach chas ceithir-thimchioll an eilein, air nach streapadh gabhar, gun tighinn air daoine; agus tha muir bhuairte agus sruthan bhrasa m'a thimchioll, air chor agus nach 'eil e comasach, cha mhór, a ghlacadh. Tha an t-àite anns an robh na saighdearan a' fuireach air a ghearradh no air a shnaidheadh o'n chreig.

So an t-àite anns an d' àraicheadh Ailean nan Sop. Ghlac athair an daingneach so le foill, agus chum e i le fòirneart. Is e an ceud iomradh tha againn air Ailean nan Sop, oidhirp a thug e air nighean do MhacNéill Bharraigh, a bha an tigh athar. Theich ise chum i féin a thilgeadh thar stac ard gu i féin a theasairginn uaithe; ach thachair ceatharnach làidir oirre a thug upag do Ailean leis an deach e thar a' chreig, agus théarnadh i bho 'innleachdan mallaichte. Tha a' chreag thar an do thuit e air a h-ainmeachadh air gus an latha 'n diugh "Uirigh Ailein nan Sop." Bha tearnadh caol aige, ach thàinig e bhuaithe. Bha anns an am sin mòran loingeas air an ais agus air an aghart ri reubainn agus mèirle, spùinneadairean le sgioba làidir bhorb. Dh' fhalbh Ailean le h-aon diubh so, is cha b' fhada bha e innte an uair a dhearbhadh se e féin 'na sheòladair agus 'na chreachadair comharraichte. Fhuair e uachdranachd na luinge, agus chaidh e bho eilean gu h-eilean, a' creachadh, a' losgadh agus a' spùinneadh gach àite, gus an

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robh ainm 'na chulaidh-oillte agus eagail air feadh na duthcha. Le a làimh féin b' àbhaist da sop a chur ris na tighean agus an losgadh; agus is ann uaith so a thugadh Ailean nan Sop mar ainm air.

Thainig an creachadair so le luing a steach cùl Mhuile aig Lethoir Thorr-loisg · chaidh Ailean le a chuid ghillean air tìr, mhurt e caraid da féin, tighearna an Lethoir. B'e so ceann an teaghlaich urramaich d'am b' ainm "Sliochd a' Chlaidhimh Iarainn," seann duine gun lochd; chuir e gu bàs e, agus ghlac e an tigh is an oighreachd dha féin. Tha e a' toirt duinn beachd brònach air staid na Gàidhealtachd anns an àm sin, an uair a fhuair an duine fuilteach so an oighreachd a ghleidheadh agus e féin a shocrachadh mar a rinn e, le murt agus mèirle; ach bha e 'na ghaisgeach cho curanta threun dhalma agus gu robh eagal orra làmh a thogail 'na aghaidh. Bha na cinn-fheadhna anns an àm sin a' murt agus a' milleadh a chéile; agus sheasadh Ailean nan Sop am fear a b' fhèarr a cheannaicheadh a chàirdeas. Bha e air uairibh air taobh a bhràthar, Eachunn Mór Dhubhaird, agus air uairibh eile ag cath 'na aghaidh. Cha'n 'eil ni air bith as mò tha leigeil ris duinn seòltachd agus treuntas an duine so na gu'n do cheannaich MacDhomhnaill Ile a chàirdeas le eilean Ghiogha thoirt dha mar oighreachd, agus bailtean eile aig ceann Loch Tairbeirt. Chuir an ceatharnach, no an spùinneadair so, seachad móran uine an Caisteil an Tairbeirt a fhuair e bho MhacDhomhnaill; agus cheannaich MacCailein Mór a chàirdeas le oighreachd a thoirt da an Cnapadal, àite tarbhach d' am b' ainm Cill-Charmaig.

Le càirdeas nan daoine móra sin, MacCailein, MacDhomhnaill agus a bhràthar, Eachunn Mór Dhubhaird, bha Ailean nan Sop anabarrach cumhachdach, agus 'na chulaidh-eagail d'a naimhdibh; agus ged a bha a liuthad

oighreachd luachmhor aige, cha do sguir e de chreachadh agus de mhilleadh. A mach o Chaisteal an Tairbeirt b' àbhaist da dol do Chòmhall agus do thaobh Loch Laoimunn, agus air feadh mhachraichean na Galldachd, a' togail chreach o gach àite. B' àbhaist da le a loingeas dol mar an ceudna do Eirinn a losgadh agus a mhilleadh agus a thogail chreach, air chor agus gu robh Ailean nan Sop cho ainmeil ann an Eirinn agus a bha e an Albainn. Chaidh e a thogail chreach aon uair do'n eilean Bhódach. Chuala an Siorram gu robh e tighinn, agus chruinnich e a dhaoine, ach cha seasadh iad na ceatharnaich bhorba a bha aig Ailean. Thug e air falbh làn a luinge de'n spréidh a b' fhearr a bha r'a faotainn.

Chuir giùlan Ailein nan Sop mòr-dhuilgheadas air an duine ard-inntinneach onorach, Eachunn Mór, a bhràthair, agus air fhear-cinnidh, Tighearna Chola. Chuala Ailean nì-eiginn a thuir Tighearna Chola 'na aghaidh, agus thug e Cola air gu aicheadhail a ghabhail. Bha Tighearna Chola a' sràidimeachd air an tràigh; ghlac Ailean e, agus thug e air bòrd air a bhirlinn e, rinn e prìosanach dheth, agus cheangail e ris an tobhta e. Thog e shiùil agus thug a an Tairbeart air.

Bha Tighearna Chola 'na bhàrd urramaichte, agus thòisich e air òran a dheanamh do Ailean nan Sop. Sheinn e an t-òran; fhuair so a' chuid a b' fhèarr de Ailean; dh' fhuasgail se e, agus thug e a chead da, ag radh ris:—"thoir an aire ciod a their thu an déidh so mu m' thimchioll-sa: tha eun beag an Cola tha a' tighinn a dh' innseadh dhomhsa do chainnt aig do bhòrd fèin; leigidh mi as thu, ach bi ann ad earalas a so a mach."

An uair bha Ailean air fàs aosmhor thog e d' a dhroch cleachdaidhnean agus sguir e de chreachadh agus de reubainn; ach cha do thaitinn so ris na ceatharnaich

a bha 'na chaisteal; cha robh an fheoil cho pailt agus a b' àbhaist di. Air làtha àraidh bha cuirm aige, agus bha fear de a dhaoine ag creim cnàimh feòla air nach robh móran r'a fhaotainn. " 'S ann air an tigh so," arsa esan, " a thàinig an dà latha, 'nuair tha na cnàmhan cho lòm." Chuala Ailean e, thuig e mar a bha: " Biodh gach birlinn a bhuineas duinn deas an nochd, ar gillean 's ar daoine, agus fiachaidh sinn beagan feòla chur a steach air son a' gheamhraidh." Thog iad orra troimh na Caoil Bhódach, agus ràinig iad suas air abhainn Chluaidh dlùth do Ghlaschu; thog iad creach mhór, agus phill iad le làn gach birlinn a bhuineadh dhoibh. So a' chreach as mò agus a' chreach mu dheireadh a thog Ailean nan Sop; agus thugadh mar ainm oirre " creach na h-aisne."

Ràinig Ailean aois mhór. Chaidh e do I Chalum-Chille; rinn e réit ri cléir an àite sin, agus an ùine bhig an déidh sin bhàsaich e agus thiodhlaiceadh e an I, an Réilig Odhrain maille r'a shinnsre teaghlach Dhubhaird.

Dh' fhàg Ailean nan Sop aon mhac agus nighean. Chuireadh a mhac gu bàs air son oidhirp a thug e air Eachunn Mór, bràthair athar, a mhurt; agus phòs an nighean Murchadh Gearr Locha-buidhe. Thàinig an oighreachd a thug Ailean o Shliochd a' Chlaidhimh Iarainn, teaghlach an Lethoir, air a h-ais an déidh a bhàis dh' ionnsaigh Mhic 'Ill-eathain Dhubhaird, agus thugadh i do Lachunn òg, mac do Shir Lachunn Mór Dhubhaird, agus uaithe-san thainig teaghlach Torr-loisg. Chaochail Ailean nan Sop mu 'n bhliadhna 1555, eadar sin agus 1560. Tha leac an duine so air a comharrachadh a mach fhathast an I Chalum-Chille.

NA SEAN-FHOCAIL.

[Anns a' bhliadhna 1875 chuireadh a mach anns a' Ghàidheal dà phaipeir deug le DOMHNALL MAC FHIONGHAIN anns a bheil e a' beachdachadh gu geur-thuigseach air sean-fhocail no gnàth-fhocail nan Gàidheal. Tha an ceud phaipeir dhiubh sin air a chur an clò a ris an so.

Chaidh Cathair na Gàidhlig a cur air bhonn an Oilthigh Dhun-éideann le saothair John Stuart Blackie, agus b' e Domhnall Mac Fhionghain an ceud Ard-ollamh chaidh a shuidheachadh innte, anns a' bhliadhna 1882, àite a lion e le mór urram gu mìos meadhonach an t-samhraidh, 1914. Chaochail e air latha Nollaig anns a' bhliadhna cheudna an eilean Cholasa, far an do rugadh agus far an do thogadh e. Chithear anns an earrainn so de a shaothair agus anns an earrainn eile aig toiseach an leabhair so araon a chomas air sgrìobhadh a chainnte mhathaireil féin agus neart is doimhneachd 'inntinne. Bha an t-Ard-ollamh trì-fichead bliadhna agus cóig deug dh'aois an uair a chaochail e.]

BITHIDH mi air uairean a' smaoinreachadh, an uair a bha an Saoghal na b' òige na tha e nis, an uair nach robh iarrtasan an duine cho lionmhor 's a tha iad air fàs, agus an uair nach robh an sluagh a' strì cho dian 's a tha iad a nis ris na sean iarrtasan a shàsachadh agus ri iarrtasan ùra a ghineamhuinn, gu'n robh an Cinne-daonna a' mealtainn toilinntinnean luachmhor air nach 'eil sinne ag amas, no, mar bu chòir a ràdh, ris nach 'eil sinn a' fuireach. Gun teagamh, is mór agus is lionmhor na sochairean a bhuilicheadh oirne a tha beò

anns na linnibh deireannach so, air nach cuala ar n-aithrichean iomradh. Is luachmhor an dìleab a dh' fbag na ginealaich a chaidh thairis againne a thàinig 'n an déidh. B' fhialaidh a thaom ar n-aithrichean fallus an gruaidhe, agus gu tric fuil an cridhe a chum na beannachdan nach do mheal iad féin a bhuannachd d' an cloinn. Tha na sochairean a choisinn misneach agus cruaidh-chas, eòlas agus seire ar sinnsearan dhuinne do-àireamh; agus bhiodh e eu-comasach a chur an céill gach dòigh air a bheil an Saoghal air a chur fo chis a chum sonas an duine a mheudachadh. Tha so a' cur dleasnais chudthromaich oirne gu'n aisig sinn 'u an lan-thoirbheartas d' ar cloinn na tiodhlacan luachmhor a tha sinn féiu a' mealtainn.

Ach an uair a tha so uile fìor, cha'n 'eil mi gun amharus nach robh luchd-aiteachaidh an t-seann shaoghail, a measg iomadh anacothrom, a' mealtainn cuid de fhìor shonas ann an dòighean air nach 'eil sinne ruigheachd a nis. Cha'n ann uile gu léir gun aobhar, tha mi meas, a bhitheas na Bàird a' treòrachadh ar n-aire gu sonas na "tìm a bh' ann o shean." A dh-aon ni, cha toir a bhi beachdachadh "air an domhan 's na bheil ann" co-ionann toilinntinn do'n duine a nis, agus a bheireadh e anns na "linntibh a thréig." Dhuisgeadh an cruinne-cé faireachdainnean ann an inntinn an duine o shean nach 'eil comasach an diugh. Co-dhiù a chitheadh e a' chruitheachd agus na laghannan a tha riaghladh innte mar bhalla iarainn mu 'n cuairt da ach an taobh muigh dheth, agus e féin mar mholl air a luasgadh leis gach oiteig, gun fhios aige cia ás no c'àite a bha a thùs no a thriall; co-dhiù bha e 'g a fhaicinn féin mar chuid de'n chruitheachd mhóir, a' tarraing beatha uaipe agus a' tiomnadh a bheatha

dh' i—le chéile a' coimhlionadh an Dàin ged bha an Dàn am folach air; no co-dhiù a bha inntinn air a treòrachadh gu bhi saoil sinn gu'n robh e faicinn ann an obair a' chruthachaidh dearbhadh air làthaireachd Bith uile-ghlic agus uile-chumhachdaich 'n a shuidhe air Rìgh-chaithir na Cruinne, aig am bheil an Saoghal 'n a ghlaic agus a tha ag orduchadh gach nì a réir a' rùin: bha an Cruinne-cé an comhnuidh 'n a aobhar-ioghnaidh, 'n a aobhar-uamhainn, agus 'n a aobhar arthoilinntinn do anam an duine o shean, air dhòigh nach bi e gu brath tuilleadh dhuinne. Gheibh sinn dearbhadh follaiseach air so ann an saothair nan seann Bhàrd. Gun a bhi dol seachad air prìomh-Bhàrd ar dùthcha féin, c'àite am faigh sinn bàrdachd anns a' Ghàidhlig a tha air a lionadh le mórachd is le maise a' chruthachaidh mar a tha 'bhàrdachd a tha air a h-ainmeachadh air Oisein? Agus co-ionann tha Bàrdachd nan Iudhach, nan Greugach, agus nan Ròmanach. Tha cumhachdan an t-saoghail fhaicsinnich agus neo-fhaicsinnich an dà chuid 'g an brosnachadh agus 'g an claidh. 'S ann uapa a tha am beatha spioradail a' teachd, ach tha a' bheatha ro neartmhor air an son; agus chi sinn iad 'g an sleuchdadh féin sìos an làthair nan cumhachdan so. Tha gun teagamh an aineolas a' cuideachadh an t-sàsachaidh anma a tha iad a' mealtainn. Tha diomhaireachd a' chruthachaidh cho math r'a mhórachd 'g an lionadh, agus a' dusgadh a suas an Spioraid gu h-urram agus gu h-umhlachd. Ach tarraing a thaobh am brat a tha ag comhdach na diomhaireachd, thoir lòchran an eòlais a steach do'n ionad naomha so, agus ruaigidh tu tuilleadh agus aineolas—ruaigidh tu Spiorad na h-irisleachd, na h-umhlachd agus mórán de Spiorad an fhìor ghliocas.

Cha'n ann le anam lionta le h-urram agus le h-eagal a sheallas Feallsanach an latha 'n diugh mu'n cuairt da, no os a chionn. Cha'n ann le bhrògan bharr a chos, no le bhoineid 'n a dhorn a sheasas esan aig dorus an tìge so "nach do thogadh le làmhaibh." Cha'n ann; ach sgeadaichte, uidheamaichte, tha e ag éigheach an dorus fhosgladh a chum 's gu'n raunsaich e an tìgh, gach cùil is oisinn deth. Bha an t-eòlas so "ro-iongantach" le Daibhidh agus cho àrd agus nach ruigeadh e air; ach cha'n 'eil a' chùis mar so dhàsan air an do thaomadh gu pailt solus an eòlais agus a' ghliocais ann ar latha-ne. Cha'n 'eil gun teagamh, fios aige co leag clach-oisinn an talmhainn; ach dearbhaidh e dhuit nach 'eil clach-oisinn idir ann. Chuir e a shnathainn-tomhais, cha'n ann a mhàin thar an talamh ach thar an iarmailt mar an ceudna. Chaidh e steach gu tobraichibh na fairge; chunnaic e ionmhasan an t-sneachda. Dh' fhosgail e doimhneachd a' chuain; lean e slighe an dealanaich; cheasnaich e a' ghrian Thug e air oibre Naduir gu léir an ionmhasan a thoirt an follais, agus an fàgail aig a chosan, a chum a bhi frithealadh do chomhfhurtachd an duine. Is mór agus is urramach an dearbhadh so air cumhachd buaidhean an duine an uair a tha iad air an deagh chleachdadh; agus is luachmhor a' chreach a thug iad dhachaidh dha á tìr an aineolais. Ach an lorg so, chaill sinn, saoilidh mì, faireachdainnean a bheireadh toilinntinn is sòlas do'n anam. Ma dh'fhairich esan a dhearbhadh gur iarann a' ghrian an t-àrdachadh inntinn a tha dligheach dhàsan a bheir buaidh a mach, nach éiginn gu'n do mhothaich e mar an ceudna nach ionann faireachdainn a dhùisgeas "ard-lòchran na speur" an cridhe an t-sluaigh gu bràth tuilleadh, an uair a chithear i "mar fhear-nuadh-

pòsda a' teachd a mach á 'sheòmar.' Anns na h-inntinnean as àirde, cha'n 'eil gun teagamh Spiorad an urraim no na h-irisleachd air a luchdachadh ach air a mheudachadh mar a tha eòlas a' dol am farsaingeachd. Tha e eu-comasach dhàsan, anns nach 'eil Spiorad an acraidh marbh, a tha beachdachadh air glòir na h-iarmailt, is a tha creidsinn gu bheil gach reul is rionnag a chi an t-sùil, agus na mìltean do-aireamh nach faic, 'n an gréin a' soillseachadh saoghail gun chrìch ann am farsaingeachd na cruitheachd, gun a bhi ag altrum beachdan n'as airde agus n'as sòluite mu thimchioll a' Chruinne-ché agus an Ti a chruthaich e. Cha'n fhaic a' leithid so de fhear anns gach fearann a théid a cheannsachadh ach crìoch na tìre neo-chrìoch-naich air nach do chuir duine fathast a chas. Ach cha'n ann mar so a chi an saoghal. " Millidh dànas modh ;" agus faodar a ràdh mu mhóran gu'n lughdaich eòlas urram.

Ach a ris, dh'atharraich ar n-eòlas, agus na h-innleachdan a fhuair eòlas a mach, gu tur ar beachd mu thimchioll mòrachd agus greadhnachas an talmhainn. Cha'n ionann beachd dhuinne agus d' ar n-aithrichean air Astar, no eadhon air Tìm. Thug innleachdan taobh eile an t-saoghail n'as dluithe dhuinne na bha 'n ath sgìreachd d' ar n-aithrichean. Siubhlaidh tu troimh an tìr leth-cheud mìle 's an uair. Bithidh tu an Albainn an diugh agus anns an Fhraing am maireach. Gheibh thu litir á America n'as luaithe agus n'as saoire na gheibheadh do sheanair á Glaschu i. Gheibh thu fios air ais á Austràlia n'as luaithe na gheibheadh d'athair as an ath bhaile. Cha'n 'eil e duilich dhuitse snathainn-tomhais a shìneadh air an talamh: nach 'eil cearcaill de shnathainnean iarainn

thairis is thairis air, a' giùlan le luathas an dealanaich teachdaireachd o dhuine gu duine, o bhaile gu baile, is o rioghachd gu rioghachd; agus nach 'eil so a' tabhairt aobhair-dochais do mhóran gur goirid an ùine gus an bi luchd-àiteachaidh an t-saoghail 'n am bràithrean mar tha iad cheana 'n an coimhearsnaich; gus " am buail iad an claidhean gu coltairean, agus an sleaghan gu corranaibh-sgathaidh, agus nach foghlum iad cogadh n'as mò." Ach tha so uile ag àrdachadh ar meas air cumhachd an duine agus ag ìsleachadh greadhnachas an talmhainn 'n ar sùilean. Cha'n 'eil eagal, saoilidh mi, gun dean an duine aoradh do fhiodh no do chloich gu bràth tuilleadh; tha mór eagal gun dean e aoradh dha féin.

Ach cha'n e mhàin gu bheil sinn air call faireachdainnean a bheireadh fìor shòlas do'n anam an lorg an eòlais agus nan innleachdan a fhuaradh a mach; tha sinn a' call móran de fhìor shonas leis a' chabhaig leis a bheil sinn a' siubhal troimh an t-saoghal. Cha'n ann le foighidinn a tha sinne ruith réis na beatha. Cha'n ann a mhàin 'n ar n-obair lathail a tha an dian strì so ri bhi air thoiseach air ar coimhearsnaich. Cha leòr gu bheil ciocras do-shàsaichte air a ghintinn 'n ar cridheachan air son a bhi deanamh stòrais, agus sinn féin a chuairt-eachadh leis gach comhfhurtachd a bhuannaicheadh stòras dhuinn. Eadhon 'n ar dachaidhean, 'n ar uaigneas cha ghabh sinn socair. Cha'n fheith sinn ri bhi sona. Tha sinn a' feuchainn ri sonas fhaotainn ann a bhi an comhnuidh air ghluasad, ag atharrachadh o àite gu h-àite is o thoilinntinn gu toilinntinn; agus tha mi a' meas gu bheil sinn a' deanamh clì. Gun teagamh cha bhi aon chuid an inntinn no an corp fallain gun ghluasad, no làidir gun obair; ach feudar an inntinn a

shàrachadh cho math ris a' chorp, agus is e mo bheachd gu bheil e 'n ar latha-ne anns a' mhór chuid de'n t-saoghal a' ruigheachd na h-inntinne agus a' chuirp tuilleadh 's a' chòir. A réir barail mhórain cha'n 'eil sinn cho treun ri ar n-aithrichean an corp no an inntinn. Cha'n 'eil iongantais ged nach 'eil. Cha lean an sgoilear n'as mò na an sionnach air sior ruith.

Ach eadar co dhiu tha no nach 'eil sinn a' sàrachadh na h-inntinne le obair ghoirt, tha sinn, gun amharus, 'g a milleadh le bhi sior chur innte. Cha'n 'eil, gun teagamh, so cho fìor an Gàidhealtachd na h-Alba, no a measg an t-sluaigh nach labhair ach Gàidhlig, agus a tha e anns a' chuid eile de'n rioghachd: ach is ann a' dol n'as fìrinne tha e gach latha. Ged nach léir do'n t-sùil an gad a tha ceangal na h-inntinne agus a' chuirp, tha fios againn gu bheil an ceangal dlù; agus ceart mar a tha slàinte is neart a' chuirp air an milleadh ma dhinneas tu de bhiadh ann barrachd n'as urrainn da 'chnàmh, tha buaidhean na h-inntinne air an lagachadh ma bheir thu m'a coinneamh barrachd n'as urrainn dhi chnuasachadh. Gabhaidh goile a' chuirp milleadh le a' bhi sior chur ann. Bheir geòcaireachd cho mhaith ri ocras do bhàs; tha gais cho cunnartach ri gort. Mu do lòn spioradail cho math ri mu d' aran lathail tha an radh fìor: "Is fèrr sgur na sgàineadh."

Ann an òige an t-saoghail, matà, an uair a bha an inntinn a' gleidheadh ceum ris a' chorp, is a bha iad le chéile a' siubhal troimh an t-saoghal air an socair; an uair a bha an t-sùil a' fuireach ri faicinn, is an inntinn ri breithneachadh; an uair a bha daoine a' sealltuinn na b' athaisiche na tha iad a nis mu'n cuairt doibh is an taobh stigh dhiu; an uair nach robh biadh cho

blasda, tighean cho blàth, aodach cho riomhach, eòlas cho farsaing, no leabhraichean cho pailt; bha, tha mi a' meas, daoine a' mealtainn anns a' bheagan thoil-inntinnean a bh' aca sonas cho fìor agus, maith dh' fhaoidte, cho làu 's a tha sinne leis na cothroman do-àireamh a tha againn féin. Anns na linntean so bha móran de theagasg an t-sluaigh air a thoirt seachad an sean-fhocail no 'n gnath-fhocail. Bha a' chleachdain coitchionn a measg gach cinneach air a bheil eachdraidh againn. Tha gach aon againn eòlach air Gnàth-fhocail Sholaimh. A measg nan Greugach agus nan Ròmanach bha móran de'n eòlas agus móran de'n creidimh air aisig o ghinealach gu ginealach air an dòigh so. Agus a measg nan rioghachdan Eòrpach eile bha a' chleachdain cheudna. Ach tha mi creidsinn nach robh sluagh air a bheil iomradh againn a measg an robh agus a bheil uiread cumhachd aig sean-fhocail ri Gàidheil na h-Alba anns gach àite an robh no a bheil iad. Tha fios againn gu robh a' mhór chuid de fhoghlum nan Druidhean, ar luchd-teagaisg o shean, air a thoirt seachad an sean-fhocail a bha gu tric air an cur an rann a chum a' mheamhair a chuideachadh gu bhì 'g an gleidheadh air chuimhne; agus gus an latha 'n diugh chithear gu minic 'n ar glinn is 'n ar n-eileanan an oidhche gheamhraidh air a' cur seachad ri taobh an teine le ranu, sgeul, toimhseachan, is sean-fhocal. Gu ma buan gach cleachdain o'm faigh an òigridh tuigse is toilinntinn o bheul an aosda!

Is ann, mar bu trice, leis na daoine a bu ghlice agus a bu ghéire a chaidh na sean-fhocail a chur ri chéile; agus a measg nan daoine a b' fhoghlumte anns gach linn is anns gach àite bha iad air an altrum le mór-urram. Air Gnàth-fhocail Sholaimh, an duine bu

ghlice a chunnaic an saoghal rianh, rinn sinn cheana ionradh. Rinn an Greugach a b' ainneile 'n a rioghachd féin air son eòlais is gliocais cruinneachadh de shean-fhocail a dhùthcha. Tha dearbhadh againn ann am bàrdachd an ughdair as airde cliù a sheinn anns a' Bheurla air a' mheas a bha aige-san air sean-fhocail Shasuinn; agus rinn sgrìobhadairean ainmeil uair is uair cruinneachaidh dhiu so. Ann an saothair nam Bàrd Gàidhealach chi sinn an cumhachd a bh' aig sean-fhocail thairis air na h-inntinnean a b' urramaiche de ar cinneadh féin. Rinneadh cruinneachadh de na Sean-fhocail Ghàidhealach o chionn móran bhliadhnachan le deagh sgoileir, Mac-an-Tòisich, ach cha'n 'eil an leabhar a nis ach tearc. Chuala sinn le mór-aoibhneas gu bheil Gàidheal foghlumte, an Siorramh Mac-Neacail, a' deasachadh clò-bhualaidh ùir de'n leabhar luachmhor so. Ann an duilleagan a' *Ghàidheil* chunnacas o am gu am, agus tha sinn an dochas gu faicear fathast, cuid de na sean-fhocail a tha siubhlach a measg an t-sluaigh. Cha bhi e neo-fhreagarrach, matà, saoilidh mi, a bhi feòraich, mu dhòigh-chainnt a bha agus a tha cho cumhachdach is cho coitchionn a measg dhaoine, is gu h-araid a measg Ghàidheal, ciod iad, ciod e an luach, agus ciod e an cunnart mar ghnè-theagaisg?

Ciod e sean-fhocal? Aithnichidh gach aon againn e an uair a chi no chluinneas sinn e: ach cha'n 'eil e cho farasda a mhìneachadh do neach eile ciod iad na feartan a tha deanamh suas na dòigh-chainnt so. Thuirt Sasunnach ainmeil a tha fathast maireann gur sean-fhocal "gliocas mórain, ach géiread aoin:" agus thuirt sean ughdar Ròmanach gu bheil an sean-fhocal mar an seillean, "gu faighear a' mhil 's an gath ann an coluinn bhig." Gheibhear an so, tha mi meas, an

dà chuid mìneachadh agus eisimpleir air sean-fhocal; ach cha ruigear leas fiughair a bhi gu'n seas am mìneachadh an comhnuidh fìor. Cha'n fhaighear sean-fhocal, tha mi creidsinn, as eugmhais nan trì nithean so, gliocas, géiread, giorrad; ach cha'n 'eil mi cho dearbhta gu'n deanar suas e leis an trì a mhàin. Mu'm fàs e 'n a shean-fhocal is éiginn gu'n gabh an saoghal ris mar aon; agus cha bhiodh e duilich iomadh ràdh fhaotainn a tha glic, geur, is gearr, nach d' fhuair fàrdoch a measg an t-sluaigh. Ach ma theid agad air fìrinn a thilgeadh ann am beagan de fhocail shnasmhor a ni greim air inntinnean dhaoine, air chor is gu bheil an fhìrinn air a h-aiseag a beul gu beul ad chainnt féin, 's e mo bharail gu feudar a ràdh gur sean-fhocal an fhìrinn so. Ma bhitheas am ràdh air a thoirt seachad fo shamhladh, no an rann, no ann am focail a ni fuaim thaitneach do 'n chluais, bithidh e n'as dòcha gu'n gabh an slugh ris, ach ma nithear a bheatha as eugmhais nan inleachdan so is sean-fhocal e.

Chunnaic sinn cheana am meas a bha aig na daoine threun a dh' fhalbh air a' mhodh-theagaisg so; agus cha'n aobhar iongantais ged a bha. Air an cur ri chéile leis na daoine a bu ghlice agus a b' fharsainge fiosrachadh anns gach linn; air an tilgeadh an cumadh taitneach do'n t-sùil is do'n chluais; chaidh an giùlan air meamhair an t-sluaigh o dhùthaich gu dùthaich, is o ghinealach gu ginealach, ged chaidh, mar bu trice, na blàir a chuir iad, na fearainn a cheannsaich iad, is na h-ealaidhean a dh'ionnsaich iad, gu tur a dhi-chuimhneachadh. Dhuinne tha na sean-fhocail ro luachmhor. Gheibh sinn annta gu tric am fiosrachadh as earbsaiche air gliocas, gleusdachd, beachdan, is

creidimh ar sinnsearachd. Cha'n 'eil cearn de thìr an eòlais, no ach beag de rioghachd a' chreidimh nach 'eil iad a' comhdachadh. Eòlas mu'n chruthachadh is mu chuibhrionn an duine ann; eòlas mu laghannan na h-inntinne is a' chuirp; riaghailtean-stiuiridh air son a' ghluasaid anns gach dleasnas dha féin, do a choimhearsnach, do a Chruithfhear; agus so uile ann an cainnt shnasmhor, farasda thogail is a chuimhneachadh, a bheir toilinntinn cho math ri foghlum seachad. Cuid de na sean-fhocail gheibhear anns gach cànan is anns gach dùthaich, fìor luchd-àiteachaidh an domhain, a' ruigh-eachd air ais gu tùs ar n-eòlais, is air falbh gu crìch ar n-aithne, a' toirt dearbhaidh làidir air fìrinn an Abstoil Phòil gu'n do "rinn Dia a dh' aon fhuil uile chinnich dhaoine;" cuid eile dhiu gheibhear dùthchasach do'n tìr so no do'n tìr ud eile, a' tarraing an cruth is an dreach o'n t-sluagh is o'n tìr o'n d'fhuair iad am beatha; ach gu léir ro-luachmhor dhuinne mar na tinneachan as treise anns an t-slabhraidh shiorruidh a tha ceangal dhùthchannan is inntinnean an t-saoghail ann am bannaibh teann an eòlais, a' ghliocais, agus a' ghràidh.

Ach luachmhor 's mar tha na sean-fhocail, agus measail 's mar is còir dhuinn an comhuuidh an gleidheadh air chuimhne, cha'n 'eil iad gun chunnart 'n an lorg. Tha an sean-fhocal mar an teine, 'n a dheagh sheirbhiseach ach 'n a dhroch mhaighistir. Ma ghleidhear 'n a àite féin e, tha e fiachail is goireasach, beathaichidh is geuraichidh e an inntinn; ach ma bheirear an lamh-an-uachdar dha, cha dean e ach a clacidh. Mar tha eòlas a' dol am farsaingeachd, is mar tha laghannan is cleachdainean ùra a' faotainn àite a measg an t-sluaigh, tha dleasnais ùra ag éirigh suas.

An sean-fhocal a bha fìor m'le bliadhna roimhe so, feudaidh e bhith nach 'eil e fìor an diugh. An sean-fhocal a bha fìor anns an àird-an-ear, feudaidh e gun bhi fìor anns an àird-an-iar. Agus gu h-àraid an ràdh a tha fìor an aon seadh, is tric nach 'eil e fìor ann an seadh eile. A thuilleadh air so, tha mi a' meas gu bheil sinn anns a' Ghàidhealtachd buailteach do bhi toirt barrachd uachdaranachd do na sean fhocail na tha ar coimhearsnaich na Goill. Cha'n 'eil againne an cothrom a tha aca-san air foghlum fhaotainn á leabhraichean. Bha sinn riamh a' faotainn na bu mhòd' ar n-eòlas leis a' chluais na leis an t-sùil, agus bha móran de'n eòlas air a thoirt seachad ann an sean-fhocail. A rìs, tha a leithid de thlachd aig Gàidheil de gach nì a tha deas, cuimhir, agus gu bheil an cunnart ro mhór gu'n gabh sinn ri ràdh a thaitneas ruinn anns an rathad so, gun móran rannsachaidh a dheanamh mu 'fhìrinn. Chuir sinn ann an sean-fhocal ar n-earbsa á fìrinn nan sean-fhocal thar cheann—"Ged dh'éignichear an sean-fhocal, cha bhreugnaichear e." Tha a leithid de bhuaidh aca thairis oirnn, is a leithid de earbsa againn 'n am fìrinn, agus nach 'eil nì cho feumail dhàsan leis am bu mhiann beachd ùr a thoirt fa chomhair Ghàidheal ri cairdeas nan sean-fhocal a dheanamh. Tha e air aithris mu bhàrd ainmeil Sasunnach gu'n do mharbh òraid e anns an robh breith chruaidh air a thoirt air a shaothair. Cha'n 'eil neach a leugh an *Teachdaire Gàidhealach* nach faca am mort a dheanadh an t-Ollamh Mac-Leòid leis an sean-fhocail. Mar shlachdan-druidheachd nan sgeulachdan, bha iad an comhnuidh aig 'uilinn a chum cur as do gach nàmhaid a thigeadh 'n a charaibh. Agus cha'n 'eil aon againn nach faca, uair is uair, deasbair éiginn, leis an

fhìrinn maith dh'fhaoidte 'n a bheul, air a thilgeadh le aon de na saighdean cuimseach, bàsmhor so. Is claidhean dà fhaobhair air an deagh lìobhadh na sean-fhocail. Gearraidh iad dlù, agus gearraidh iad glan. Ach is ann mu'n cuid as lugha dhiu a mhàin is urrainnear a ràdh, mar theirteadh mu chladheamh Fhinn, "nach d' fhàg e riamh fuigheall beuma."

Feuchaidh sinn o àm gu h-àm ri aon no dha de na sean-fhocail Gàidhealach a chur fo gloine-amhairc dùbailte an Sgrùdaire, a bheir am fada am fagus, agus a ni am beag mór, agus ri rannsachadh a mach, a réir ar comais, ann an solus ar latha féin ciod e an fhìrinn a gheibhear fillte annta.

FIANUIS HUISDEIN MHIC DHOMHNAILL.

[Air do Chomunn Ghàidhealach Lunnuinn bhi rannsachadh agus a' deanamh iomraidh mu bhàrdachd Oisein agus am b'ì no nach b'ì fìor obair Oisein a chuireadh a mach fo làimh Sheumais Mac Mhuirich, chunnaic iad iomchuidh fianuis a ghabhail bho HUISDEAN MAC DHOMHNAILL Chill Pheadair ann an Ceann Deas Uibhist, agus bho LACHLUNN MAC MHUIRICH de shliochd bhàrd Chlann Raonuill, agus chuir an Comunn a mach an fhianuis sin anns an leabhar a sgrìobh iad. An so sios tha an teisteanas].

THA uiread agus uiread eile is ata iad ag ràdh thionndaidh Mac a' Phearsain ri faotainn an diugh de shaothair Oisein, aig daoine nach faca riamh Mac a' Phearsain, agus cuid eile nach cuala iomradh air ainm, agus aig nach 'eil focal beurla.

Tha na laoidhean air an cur sìos anns a' chainnt a bha aig an t-sluagh anns an àm, far a bheil móran fhocal nach 'eil gnàthaichte anns an aimsir-sa, agus nach tuigeamaid, agus a leigteadh air dichuimhne buileach, mur a biodh laoidhean Oisein againn gus an cumail an ar cuimhne le cuideachadh bhàrd agus sheann daoine bhios 'gam mìneachadh. 7

Ged nach faighear na h-aon laoidhean cho iomlan aig a h-uile duine, gidheadh gheibhear an aon seadh anna anns a h-uile àite; agus cha'n fhaighear ann an cearn air bith gu bheil aon laoidh tha air chuimhne a breugnachadh a h-aon eile no an aghaidh a chéile. 31

Ged chuirteadh deuchainn air a h-uile dhuine thuigeas na laoidhean-sa, cho foghlumte is gu'm bì e, cha b' urrainn e an tionndadh gu beurla no gu cànaile air bith eile air chor is gu freagrach iad cho math 's a tha iad anns a chànaile an d' rinneadh an toiseach iad; idir cha b' urrainn e an deanamh ann am beurla agus a ris an tionndadh gu Gàidhlig anns am biodh cnàimh agus smior na fìor chànaile. 7

Ge b' e air bith ata sgrìobhadh an aghaidh Oisein, agus ag ràdh nach do fhàg e bàrdachd air an Fhéinn agus air an deantanas, feuchadh e faigh e aon bhàrd ann an àite air bith, no ann an cànaile air bith, as urrainn bàrdachd a dheanamh co math 's a rinn Oisein. Is e mo bhàrd nach feàrr a shealladh a shaothair ann comhairde ri laoidhean Oisein na ged theannainn-sa ri labhairt beurla, cànaile nach do dh' ionnsaich mi riamh. *infantion* Ata so co fìrinneach is, ged thug cuid de na seanna bhàird an déidh Oisein oidnirp air a leantainn, nach bheil duine air bith aig a bheil eòlas air^x bàrdachd nach aithnich air a' cheud éisteachd saothair Oisein bho shaothair neach air bith eile.

Ata Oisein ag ràdh gu robh bàird ann roimhe féin, a bha ag seinn gaisge nan laoch a bha ann ri'n linn. Ata

x orig. an

Oisein ag seinn gaisge na Féinne mar a chuala agus mar a chunnaic e, mu'n do fhàs e aosda, agus bho 'n aimsir sin bha filidhe ann an teaghlaichean air Ghàidhealtachd bha gleidheadh cuimhne bho linn gu linn air seanchas agus air bàrdachd. Bha na tighearnan agus na h-uachdarain ag tabhairt duais do na bàrdaibh-sa, agus fad 's a bhiodh iad a deanamh so bha a h-uile bàrd, a bharrachd air a bhàrdachd féin, gleidheadh cuimhne air saothair Oisein, mar a' bhàrdachd a b' urramaiche, 'g a cumail air cuimhne; a' bho na chaidh an rìgh do Shaghsan, agus a sguir na h-uachdarain mean air mhean de ghleidheadh meas agus thabhairt duais do na bàird, chaidh na bàird as, ar chor is gun deachaidh móran de 'n t-seann bhàrdachd mu làr, ged ata cuid mhath dhith fathast r'a fhaotainn; agus mur a bhiodh Mac a' Phearsain air cus saothrach a ghabhail ri cuid dhith chur cruinn anns an am an d'rinn e, bhiodh laoidhean Oisein air chall na bu mhò.

Ata còdach n'as leòir gu robh teaghlaichean Gàidhealach ag cumail bhàrd. Ata daoine beò, agus mi féin a h-aon diubh, chunnaic cuid de na bàird-sa 'nan comhnuidh anns na fearainn a bha aca bho na h-uachdarain mar dhuais agus mar oighreachd ar son a' ghnòthaich-sa, agus feudaidh sinn ainm nam bàrd agus nam bailtean a bha aca innseadh an diugh. Aig teaghlach Mhic Dhomhnaill b'e Iain MacCodrum am bàrd mu dheireadh, agus bha duais aige bho Shir Seumas agus bho'n Mhoirnear a bhràthair; roimhe sin Donnchadh MacRuairidh aig a robh Achadh nam Bàrd ann an Tròndairnis mar fhearann oighreachd, agus tha a shliochd féin agus sliochd a shinnsear air sloinneadh Clann a' Bhàird; agus ged thachradh do h-aon diubh gun e féin bhi 'na bhàrd, bha e mar fhiachaibh air cuimhne chumail air seanchas agus ar bàrdachd nan aos-dàn a bha ann roimhe. Gus a dhearbhadh a' mheas a bha aig na h-uachdarain air na

nam bàrd
a bha ann
roimhe agus
mar sin bha
saothair

na bàird
mu bhàrd

Mhoirnear

bàird: An uair a chuir MacLèid bhuaith Mac 'Ille Riabhaich agus a ghabh e fear eile 'na àite, thug Mac-Dhomhnaill, ged a bha bàrd aige féin, fearann dha ann an Cill Mhoire an Tròndairnis, ris an can iad baile Mhic 'Ille Riabhaich gus an diugh.

Aig teaghlach Mhic Mhic Ailein bha clann Mhuirich feadh iomadh linn 'nam bàird, agus bha mar fhiachaibh air a h-uile h-aon diubh foghlum thabhairt dha mhac no dha oighre air chor is gu leughadh agus gu sgrìobhadh e seanchas. Ata lathair fathast am Brosnachadh Catha rinn Niall mór Mac Mhuirich do Chlann Domhnaill ann an Cath Gairbheach, mu'n cuairt do cheithir cheud bliadhna roimhe so.

Ata daoine mearachd tha air bharail nach robh coibhneas no fialachd, deagh rùn no mordhalachd inntinn, fosgaireachd cridhe no carthannachd ann, an àm na Féinne, agus nach robh eòlas no cleachdadh aca air bousaibh matha air bith; ach gur h-ann bho chionn ghoirid thàinig na subhailcean-sa ann ar measg. 'Na aghaidh so, feudaidh sinn a dheanamh soilleir gur h-ann a chaidh na subhailcean-sa mhilleadh agus a chur air fògradh bho na thòisich daoine ri gaol a ghabhail air airgiod, air saoghaltachd, agus air fhiarachd thràilleil, a thug cealgaireachd ann ar measg. Ach roimhe sin bha daoine ag àrach duinealachd, bha iad blàth-chridheach, cunbhalach agus seasmhach do an càirdean, 'nan sgiath agus 'nan dion do an duine lagchuisseach, ardaig-neach ceann-spreidheil agus cruadalach gus an naimhdean a smachdachadh.

Ata ainm nan ceudan àiteachan anns a' Ghàidhealtachd anns an robh iad 'nan comhnuidh agus ag tath-aich; tha na comharran agus an tuairisgeul a' freagairt do sheanchas Oisein, a thàinig a nios bho linn gu linn, air faotainn fathasd; tha ainmean nan daoine bha ann ri linn-san agus roimhe, agus na fineachan a thàinig

λ Ged thainig hochlannaich a' ris fada an dèidh na Fhéinne
ghléidh na Gàidheil, sliochd na Fhéinne, dùthaich, cànaid,
agus seantanas an sinnsire.

x bhuath, ag dearbhadh gu'm b' Albannaich an Fhéinn,
agus ge b'è theireadh 'na aghaidh ata daoine ri fhaot-
ainn a shloinneas liansgaraidh fineachan àraid air an
ais d'an iounsaigh. orig. eis.

[fb]? Ata seadh ann an ainm nan àiteachan agus nan
daoine nach fheudar a mhìneachadh ann an cànaid air
bith eile ach anns a' Ghàidhlig, agus ata bàrdachd Oisein
co anbharr fhathoclach is nach b' urrainn neach anns
an t-saoghal a tionndadh co ealanta bhrìgheil bhinn-
fhoclach thaitneach ann an cànaid air bith eile agus ata
i anns an fhìor Ghàidhlig; ata so ag taisbeanadh agus ag
dearbhadh nach h-ann bho chionn ghoirid ach bho shean
a rinneadh i.

Bharrachd air sin gheibhear anns a h-uile cearn de 'n
Ghàidhealtachd iomadh dearbhadh ar tuigse agus gliocas
agus deagh bheus nan seann laoch air a bheil Oisein ag
iomradh. Is lionmhor cuimhneachan air an gnìomhar-
aibh r'a fhaicinn ata dearbhadh gu robn aca innleachdan
agus teómachd gus iomadh n' dheanamh nach bheil
daoine anns an aimsir-sa 'nan urrainn a dhealbh cia mar
a rinneadh iad.

A measg nan cumhachdan ris am b' éiginn do'n
Fhéinn a bhi ag cogadh, gus an riaghladh agus an crìocha
féin a dhien, no gu cuideachadh le cumhachdan càirdeil,
ata iomradh againn air Rìgh an domhain mhóir, agus
cha robh duine ann ris an coslaichear an t-ainm sin ach
ri uachdaran na Ròimhe, a cheannsaich barrachd de'n
t-saoghal air aon neach air a bheil seachas.

1 Cho mór is gu'm bi cliù neach air bith air son fogh-
luim eile, tha cur teagamh ann saothair Oisein, agus ag
ràdh gur rud ùr ata ann, shaoilinn gu bheil n'as leoir
an aghaidh amharuis dhaoine ata an aineolas agus an
dorchadas mu dhéidhinn na cànaid air a bheil iad aig
tabhairt baraile nach bheil agus nach robh Gàidheal
riamh a chuir teagamh air bith, agus nach robh creid-

eachdain ann saothair Oisein, agus nach cual iomradh bichionta air na daoine air an do thug e seanchas. Mar is faide air an ais a lorgaichear iad, is ann is treasa dhearbhar an còdach.

Cha chòdach an aghaidh bàrdachd Oisein a bhi ann bho shean, a ràdh nach bheil a bheag de dhaoine ann as urrainn a meomhrachadh gu h-iomlan; is ainneamh duine, ged a leughas agus ged a chluinneas e bàrdachd, a ghleidheas mórán air cuimhne dhith, mach bho dhuine ghabhas mar uallach air e air son teachd-an-tìr; is leoir a ràdh an aghaidh so gu bheil na mìltean gus an diugh anns a' Ghàidhealtachd as urrainn bloighean de shaothair Oisein a mheomhrachadh do réir is mar a ghabhadh iad tlachd dhiubh, no thaitneadh iad ri an iomadh aignidhean fa leth; agus mur do rinn Oisein bàrdachd, cia mar a fheudadh i bhi air marthain agus ri a faotainn anns na h-eileanaibh, anns na cearnaibh iomallach-sa, agus feadh a' chuid eile de 'n Ghàidhealtachd?

Ata fios aig a h-uile duine gu robh luchd foghlum iomadh ceud bliadhna ann an I Cholum Chille; 'na lorg sin bha foghlum coitcheanta feadh na Gàidhealtachd, agus cha'n 'eil teagamh nach robh laoidhean 'isein aca sgrìobhta a measg a h-uile foghlum eile; ach an uair a threug iad I Cholum Chille agus a chaidh iad c'ò Ghlascho thug iad leo an cuid leabhraichean far an robh daoine aig nach robh uiread mheas air Gàidhlig.

Ach is e buille as truine fhuair a' chànaile-sa riamh gu'n deachaidh an teaghlach rìoghail do Shaghsan, agus gu robh mór uaislean na Gàidhealtachd 'g an leantainn; bha iad sin aig tabhairt cleachdaidh agus cànaile Shaghsan air an ais.

Bha barrach [^]coimeasgadh bho 'n aimsir sin eadar Gàidheil agus Gaill, agus bha riaghladh na rìoghachd uile ag oidhirpeachadh gus a' chànaile-sa chur as, gus an robh na Gàidheil, lion beag is beag, ag call an tlachd

na

threig

ad

of

agus na
Gàidhealtachd

d^o ghnàthachadh agus d^o mheafsalachd cànaile neart-
mhoir an sinnsre, air chor is nach mór nach deachaidh
iad air chall gu léir. Cha b' ionann so is do na Gàidheil
Eireannach aig nach robh uiread choicheangail ri cànaile
air bith eile, agus air an aobhar sin a ghleidh an t-seann
lamb sgrìobhaidh Ghàidhealach gun truailleadh an
déidh dhith dol á cleachdadh anns a' Ghàidhealtachd.
Bu chleachdach le uaislean na Gàidhealtachd sgrìobhadh
ann an Laideann agus an Gàidhlig mu'n tàinig Beurla
'nam measg. B'è Ruairidh mór, ceannard shìl Leòid,
an t-uachdaran mu dheireadh anns na duthchannan-sa
a lean ris a' chleachdadh-sa.

Thàinig e gu ar n-ionnsaigh ann seachas gach cearn
de'n duthaich bho shean gu robh Oisein ro-aosda, agus
gu robh e ré tamail gun fhradharc ann an deireadh a
laithean; an lorg so ata e 'bho chian 'na ghnàth fhocal
anns a' Ghàidhealtachd a ràdh ri duine aosda a chaill a
chàirdean agus a luchd eòlais gu bheil e "mar Oisein an
déidh na Féinne."

Ata so uile agus móran a bharrachd a fheudar a ràdh
ag dearbhadh gu soilleir gu robh Oisein ann, agus gur
cinnteach fìrinneach nach robh riamh a choimeas ann.

Chaidh so a sgrìobhadh ann an Tigh-Gheàrraidh an
dala là deug de 'n cheud mhìos de an fhoghar, a'
bhliadhna ochd-ceud-deug bho Chrìosd, le Maighstir
Edmund MacCuinn, Ministear Bharraigh, bharr
labhairt Hùisdein MhicDhomhnaill.

Chaidh so a leughadh ann an lathair Mhàidseir
Alasdair MhicDhomhnaill Bhàlaigh, Chaiptein Iain
Mhic 'Ill-eòin Bhoraraigh, Eòghain Dhomhnaill Ghrim-
inis, Mhaighstir Seumas MhicCuinn Ministear ann an
beanntanan na Hearadh, agus Ruairidh Mhic Néill, fear
òg Hirt, a thubhairt far laimh mar aon ged a bha

na labhair Hùisdean MacDhomhnaill ro mhath mar dhearbhadh air saothair Oisein, gu'm b' fhuasda móran a bharrachd a ràdh gus a dheanamh a mach agus a dhaingneachadh gu robh an t-ard fhilidh Oisein ann bho chian, agus nach cualas riamh iomradh air a shamhailte.

CODACH LACHLAINN MHIC MHUIRICH.

ANN an tigh Phàdraig mhic Neacail an Torlum goirid o Chaisteal Bhuirgh ann an siorramachd Inbhir-nis, an naoitheamh là de an cheud mhìos de an fhoghar, anns an dà fhichead bliadhna agus naoi deug d'a aois thàinig Lachlann mac Néill, mhic Lachlainn, mhic Néill, mhic Dhomhnaill, mhic Lachlainn, mhic Néill mhóir, mhic Lachlainn, mhic Dhomhnaill, de shloinneadh Chlann Mhuirich, ann an làthair Ruairidh Mhic Néill tighearna Bharraigh, thabhairt a chòdaich, mar is fiosrach eisean, gur e féin an t-ochdamh glùn deug o Mhuireach a bha leanmhainn teaghlach Mhic mhic Ailein, ceannard chlann Raonuill, mar bhàrdaibh, agus o an àm sin gu robh fearann Staoilgearraidh agus ceithir peighinnean de Dhriomasdal aca mar dhuais bàrdachd o linn gu linn feadh chóig ghlùn deug: Gu do chaill an seathamh glùn deug ceithir peighinnean Dhriomasdail, ach gu do ghléidh an seachdamh glùn deug fearann Staoilgearraidh fad naoi bliadhna deug de aimsir, agus gu robh am fearann sin air a cheangal dhoibh ann an còir fhad 's a bhiodh fear de chlann Mhuirich ann a chumadh suas sloinneadh agus seanchas chlann Domhnaill; agus bha e mar fhiach-aibh orra, an uair nach biodh mac aig a' bhàrd gu tugadh e foghlum do mhac a bhràthar, no d'a oighre, chum an còir air an fhearann a ghleidheadh agus is ann a réir a' chleachdaidh so fhuair Niall, athair féin, ionnsachadh gu leughadh agus sgrìobhadh eachdraidh agus bàrdachd

dhe

o Dhomhnall mac Néill mhic Dhomhnaill, brathair athair.

Tha cuimhne mhath aig gu robh saothair Oisein sgrìobhta air craicinn ann an glèatanas athar o shinnsear-aibh; gu robh cuid de na craicinn air an deanamh suas mar leabhraichean, agus cuid eile fuasgailte o chéile, anns an robh cuid de shaothair bhàrd eile, a bharrachd air saothair Oisein.

Tha cuimhne aig gu robh leabhar aig athair ris an canadh iad an leabhar dearg, de phaipeir, a thàinig o shinnsear-aibh, anns an robh mórán de shean eachdraidh na fineachan Gaidhealach, agus cuid de shaothair Oisein, mar bha athair ag innseadh dha. Cha'n 'eil a h-aon de na leabhraichean-sa air fhaotainn an diugh, thaobh is an uair a chaill iad am fearann, gu do chaill iad am misneach agus an dùrachd. Cha'n 'eil e cinnteach ciod e a thàinig ris na craicinn, ach gu bheil barail aige gu tug Alasdair Mac Mhaighstir Alasdair Mhic Dhomhnaill air falbh cuid diubh, agus Raonull a mhac cuid eile dhiubh; agus gu faca e dha no trì dhiubh aig taillearan 'gan gearradh sìos gu criosaibh tomhais: Agus tha cuimhne mhath aige gu tug Mac mhic Ailein air athair an leabhar dearg a thabhairt seachad do Sheumas Mac Mhuirich a Bàideanach; gu robh e goirid o bhi cho tiugh ri Bìobull, ach gu robh e na b' fhaide agus na bu leatha, ~~agus~~ nach robh uiread thiughaid 'sa chòdach; gu robh na craicinn agus an leabhar dearg air an sgrìobhadh anns an làimh an robh Ghaidhlig air a sgrìobhadh o shean ann Albainn agus ann Eirinn, mu'n do ghabh daoine cleachdadh air sgrìobhadh Gàidhlig anns an làimh Shaghsanaich; gu'm b' aithne d'a athair an t-seann làmh a leughadh gu math; gu robh cuid de na craicinn aige féin an déidh bàis athar, ach thaobh is nach do ionnsaich e iad, agus nach robh aobhar meas aige orra, gu deachaidh iad air chall. Tha e ag ràdh

21

nach robh a h-aon de shinnsearaibh air an robh Paul mar ainm, ach gu robh dithis dhiubh ris an canadh iad Cathal.

Tha e ag ràdh nach ann le h-aon duine sgrìobhadh an leabhar dearg, ach gu robh e air a sgrìobhadh o linn gu linn le teaghlach Chlann Mhuirich, a bha ag cumail suas seanchais Chlainn Domhnaill, agus cheannard na fineachan Gaidhealach eile.

An déidh so a sgrìobhadh, chaidh a leughadh dha, agus dh' aidich e gu robh e ceart, ann an làthair Dhomhnaill mhic Dhomhnaill, fear Bhaile Ràill; Eòghain mhic Dhomhnaill, fear Ghearra-sheilich; Eòghain mhic Dhomhnaill fear Ghrimnis; Alasdair mhic Ghill-eain, fear Hoster; Alasdair mhic Neacail, ministear Bheinn bhaoghla; agus Ailein mhic Cuinn, ministear Uibhist Chinn a tuath, am fear a sgrìobh an seachas so.

comhar

LACHLAN X MAC MUIRICH

a làimhe

RUAIRIE MACHD NEALL, J.P.

DO'N LEAGHTHORA, SITH AGUS SLAINTE.

[Anns a' bhliadhna 1684 chuir an t-Urramach RAIBEART KIRK, M.A., ministear Bhoth-chuidir, a mach Sailm Dhaibhidh an Gàidhlig, agus b'e sin a' cheud uair a chuireadh iad gu h-iomlan an clò an cainnt nan Gàidheal Albannach. An so sios gheibhear an sanas do an leughadair a chuir an duine diadhaidh sin aig toiseach an leabhair.]

Atáid na Psalma taitneamhach, tarbhach: beag nach mion-fhlaitheas lán d'ainglibh Cill fhonnmhar le ceól namhtha. Mar abhol-ghert Eden, líonta de chrannuibh brioghmhuire na beatha, agus de luibhennibh

Handwritten note: ... standing corn; O.S. part, etc. L. hortus; 54 x 600

g SHM Spealf nach disbradh / an cath no an strí thu (active trim
young man)

> p. 11m. ^{the estate of Minerva}
each of poems, some or mixing together, welding; alliteration, esp. bet. last two important
words.

142 Do'n Leagthora, Sith agus Slainte

ioc-shlainteamhail; amhluidh an leabhar Psalm-so
Dhaibhioth, atá na liaghais air uile anshocair na
n-anma. Atá an saoghal agus gach beó-chreatuir da
bhuil ann, na chlársigh: an duine, 'se as cláirseoir agus
duanaire, chum moladh an mór-Dhia mírbhuileach do
sheinim; agus atá Daibhidh do ghná mar fhear de'e
chuideachd bhias mar so ag caoin-chaint gu ceólmhor mu
n-ard-Rí.

Achd cheana, chum nach tuisleochadh t'inntinn ag
leaghadh an 109. Salm, no codcha d'a leitheid eile, tuig
nach cáineadh no aoire na n-daoine as ciall spioradalta
dhoibh súd, achd guidheacha a mháin an aghaidh
eascairde na n-anma, bhias d'ar brosnughadh agus d'ar
breugnughadh chum lagh De chur a neimh-shuim. Níor
ghabh fós achd an ainbfhiosach faighidheacht ar Iudais
no a chosmhuil eile, a riocht guidheacha coitchiond.
Is ceadughteach ge tá, a iarraidh mar aithechoinnidh ar
Dhia gun mírann agus mí-ghníomh luchd uile a leig-
mhail ar bhuil an aghaidh na h-Eagluisi agus na
n-gcreidmheacha: agus taire sin a fhuraileadh, smachd
séimh aimsiordha theachd ar an trú, d'a cheartughadh,
agus los gabhail roimh a sgriosadh siorraidh: amhuil do
ní deagh-Ieremias air féin C. 10. R. 24.^x Is dual fa-
dheoigh do na fírenibh na h-innil ciuil atá ainmíght
'sna salmoibh a thuigsinn ar gleus bhruideadh
neamhdha, de chumbhachaibh spioradadha an anam,
chum Dia do ghlórughadh.

Do chuir sinn an t-saothair-se an uaim, a
m-briathraibh scagtha, athchumair; ar chomh-bheag
corrachas is a bfeidir linn. Gabhsa de t-uaisle
phrionnsamhail, mar dheagh-fhlaith ghrianda, leith-
sgeul ar n-uireasbhuidh, gun bheith codarsna, contrar-
dha. Ni caire ar neach Dia dh'onorughadh mar is

pl. a cur
S codha, codach

Cáineadh
neamhdha

Cannte
of F. E. E.
brent

collair, fella
stream, clear.

meanness.
summy bright
stream, -id l
on the rambled

X O Neopheme, a rannach mi ach am an tomhas; i.e. to see the
ambrosial on aial for cu the as long.

*spailp a smak a síis, a round earth, an emphatic assertion, an ornament
 lie, ostentation, self-esteem; a turn, bent, or spell; a top, bra-sart (Spalpeen)
 nacCed. comagous, spirited man, a gallant (1227, 1696); or see spailp a
 dhun' nasal; 's gun bualadh t'nd spailp air do chinneadh 's an deagh ionad 's a
 bheith sin in d'agh*

o dioghlon < di-glenn - 'collect' *compleat*
 Clann Domhnaill nan Eilean *to-glenn* 143 *Feisidain*

feárr thig leis. Do ghabhas mar congnamh do'n obair-si
 dioghlon ughdairidh an uile cháil, ar shean-nós
 phriomb-chreideamh agus eachdardha na n-Gaoidheal,
 sgríobhta agus cló-bhuailte: achd gu ba reula iuil agus
 soluis dhamh brigh na nSalm féin. Anois ma-seadh, a
 Chomharbadha ro chaomh, atá mar phlaneidi dhealroidh
 ag sdiúrughadh na n-georp iochdardha gun mhonmar,
 is deagh-mhaise dhaoibh an t-saothair-se a sgrúdhadh
 agus a ghnáthughadh gu neimh-fhiat, gun ghuth ar
 bheig-inbhe agus neimhnitheachd an t-saothairigh.
 Griósam oirbhse, a Uaisle, agus a Thuatha charthanacha
 araon, gun bheith mar thácharain ar luaidrean a nunn
 agus a nall go sbailpe breigi; achd le gceoidhibh daingne
 desgartha deagh-fhreumhaighte druididh ri fírinn ceart
 agus ceannsachd, mar fhuraileas na psalma. Atá cliú
 agus tarbha, a n-sdriocadh do'n chóir, call agus masla a
 n-tuitim le h-eugcoir.

Imthigh, a Dhuilleachain, gu dán,
 Le Dán [glan] diagma dúisg iad thall;
 Cuir failte ar fonn fial na bFionn,
 Ar Gharbhchriocha, 's Indseadh gall.

CLANN DOMHNAILL NAN EILEAN.

[Thugadh an eachdraidh a leanas as na leabhraichean
 ainmeil an Leabhar Dubh agus an Leabhar Dearg
 chaidh a sgríobhadh le Seanchaidhean Chloinn Mhuirich,
 a bha fad iomadh linn 'nan seanchaidhean agus 'nam
 bàrdaibh an teaghlach Mhic mhic Ailein, ceannard
 chlann Raghnaill.]

GILLE-BRIDE AGUS SOMHUIRLE.

O do chonnuirc Gille-Bríde sluagh mór de dhaoinibh
 óga urrannta sa n-oirechtas agus iad fábharach dhó

*con-
sail*

*in-
arpe*

*in lag
in
in
all.*

*nach
measad
in-
interparab*

*< W. gnaith
now, gnaith
i r. nall*

< b. nall

*< nall
and
and*

#

*< tigen - formation (Subst. not known)
 < -llin - ad. (caram, I love), -ll - (an - ad)*

féin, así chomha do iar sé ar a cháirdibh an tuillfedh san lios do bhí a bhfogas sa n-áite de dhaoinibh do leigenn leis d'Alban, mar dhúil go ttugadh sé sealbh a dhúcha agus a choda féin di.

Do ghluais Gille-Bride d'ionnsaighe na h-Alban agus an chuideachta sin leis, agus tangadar ar tír, tugsad sgathaidh agus ionnsaighthe mionca ar an eascairdibh ar feadh aimsire an trioblóide, or do bhí a náimhde láidir líonmhur sa n-aimsir sin. Do bhí an roibh o Mhanainn go h-Arcuibh d'oilenaibh ag Lochlannach-aibh, agus an raibh o Dhún Bretan go Cataibh a túath de h-oirire, agus ar mhair de Ghaoidhealaibh na bhferann soin a ccoilltibh agus an sléibhtibh do n-díden féin; agus an deiredh na h-aimsire sin do bhí mac maith ag Gille-Bride ar techt go h-iomlan agus go hoirrdhercas.

✓ Tarrla don chuidecht bhig sin do bhí ag leanmhuin Gille-Bride agus Somhuirle go rabhadar ar sléibhtibh agus a ccoilltibh Aird-gobhar agus na Morbhairne. Agus tangas orrtha an soin slúagh mór do Lochlannach-aibh agus d'Fhionnghallaibh. Cruinnighid an tiomhall Shomhuirle an rabha de shoighdeoraibh aige, agus muinntir na caoraigheacht, agus cuiridh tús agus deireadh orrtha. Targes Somhuirle a nórdughadh bláir iad, agus tug taisbenadh mór do náimhuid fionta, ionnas go ttug trí h-naire na bhfiadhnuis a nén chuidecht, gur shaoiladar gurab trí chuidecht do bhí ann. Do ionnsaigh íar sin iad, agus brisder orrtha le Somhuirle agus le n-a muinntir, ionnas nár phill ón rúaig gur chuir a túath tar abhann tSheile iad, agus an chuid fhuair airdrigh dhiobh dona hoilenaibh. ✓ Nior sguir de n-obair sin nó gur ghlan se an taobh síar d'Alban o Lochlann-achaibh, acht oilein Fionn Lochlann, re n-abarthar Innsi Gall, agus buaidh ar náimhdibh sgach aonlathair

Caith - in food, &c. : I throw, hurl, fling, cast; waste, consume; eat, drink, consume, all

aig. Do chaith aimsir seal re cogadh agus seal oile re síochtain, go n-dechaidh sé re shluagh a bhfogus do Ghlaschú, gur mhurt *apheidsi* féin é, tug chenn d'ionnsaigh an ríogh anno Domini 1164. Adeir a dhaoine féin nach do dhéineamh cogaidh an aghaidh an ríogh do chúaidh sé ar an siubhal sin, acht d'fhaghil síochan, oir is mó do cheannsaigh d'escardibh an ríogh na an derna sé do chogadh air.

Do bhí clann mhaith ag Somhuirle .i. Dubhghall agus Ragnall agus an Gall mac Sgillin, mar ainm ar an fher sin ó fuil clann an Ghoill sna glinnibh. Beathóg inghen Shomhuirle do bhí na mnaoi riaghalta agus na cailligh dhuibh; así do thogaibh teampall Cháirinis an Uibhist. Do ghabh Dubhghall mac Shomhuirle cennas Earr-ghaoidheal agus Ladharna; gabhais Ragnall agus shliochd go h-innsibh Gall agus Cinn-tíre, agus shliochd na dhíaidh.

CLANN SHOMHUIRLE.

Ragnall rí Innsi Gall agus Oirire Ghaoidheal ceann sochair agus báidhe, einigh agus eangnaimh, Ghall agus Gaoidheal. Do cumhdaighedh trí mainisdrech leis .i. mainisder manach dubh a n-I, an onoir Dé agus Choluim-chille, agus mainisder chaillech n-dubh san bhaile cethna, agus mainisder manach liath a Sághadal, agus asé fós do chumhdaigh órd riaghailt Mho-Laisi. Bíadh fios agad gur b'e Ragnall agus a neart is mo do bhí ag rí Alasdair an aghaidh ríogh Lochlann fa n-ám an tug na h-oilein óna Lochlannachaibh, agus na dhíaidh sin ar faghail croisi ó Sherusalaim dhó, agus ar caithemh chuirp Críosd, agus ar cor ola fair, do ég sé agus do hadhnuiceadh an réilic Odhran an I é anno Domini 1200 agus secht bliadhna. Corra aimsir na

1207

* had a son of name with honor...
 Cairill & Naithgeann, daughter of...
 All records date in 639. Land...
 10

Sophia

Greyfriars

1207

dhíaidh so do marbhadh Raghnaill mac Gothfraigh rí Fionnghall le h-Amhlamh mac Gothfraigh anno Domini 1229, agus uaidh so amach táinic cert ar Insi Gall ag Raghnaill agus ag shliochd na dhíaidh, oir is sí inghen Amhlamh Dheirg mic mic Gothfraigh mathair Raghnaill mic Shomhuirle. Do bhí an ingen-si Amhlamh óighre dlighach athair agus a deisi derbhrathar .i. Raghnaill [agus] Amhlamh Dubh.

Tángadar teachda ó Teamhraigh Domhnaill mac Raghnaill do ghabhail cennas Insi Gall agus urnhór Ghaoidheal. Do bhí clann mhaith aige .i. Aonghus mór an t-óighre agus Alasdair ón shiolaigh clann Domhnaill Renna, mic Uilliam a chúigidh Chonnacht agus clann t-Síthigh na Mumhan.

Aonghus mór mac Domhnaill mic Raghnaill do ghabh ionadh athar, agus is re linn do éirigh cogadh na m-Báilliolach agus na m-Braoiseach. Do ghabh sliochd Dubhghoill mic Shomhuirle don taoibh na m-Báilliolach, agus sliochd Raghnaill mic Shomhuirle air taoibh Roibíort Braois, ionnas go rabha a n-uile garasdon ó Inbher Feothfaramh an Ros go Maol Cinn Tíre ag mac Dubhghoill feadh na h-aimsir sin, agus an sliochd sin Raghnaill fa cuing a námhad.

Do bhí sliochd maith ar Aonghus mór .i. Aonghus óg an t-óighre agus Eoin or shiolaigh clann Eoin Airí na Murchann, agus Alasdair or shiolaigh clann Alasdair, agus Aonghus na Connluighe ó bhfuil clann Donchaidh agus Robersdonaigh, agus iomdha re na sgríobhadh ar a n-Aonghus mór sin nach fuil an so. Do ég sé a n-Ile anno Domini 1234.

Aonghus óg mac Aonghuis mhóir mic Domhnaill mic Raghnaill mic Shomhuirle árd fhlath uasal engnamhach Insi Gall; do phós sé inghen Cuinnbhúighe I Cathán;

* head of kinavady & of the county of Sligo

S of
has

ob. c.
1249

Sheehy

C, 1249-
1294

9/

* treaty with Ed Balliol 1333; forfeited 1333; fought with Black Prince & Poitiers 1356 taken prisoner; released 1357; allegiance to David II Guwerness 1367; married (1) Amy MacLellan (2) Margaret daughter of King of France & the Steward, later Clann Domhnaill nan Eilean 147 II

musical
returne
-
at hand
Christanarch

* 2/
chib
1330-1386

así fa máthair d'Eoin mac Aonghuis, agus is le táinic an t-sochraid nemhghnáthach a h-Eiriun .i. cethrar ar fhichead do chlannaibh luchd oirechta or shiolaigh ceithre teghlaigh fichead a n-Albain. Do bhí mac oile ag Aonghus .i. Eoin óg an Fhraoich, or shiolaigh clann Eaain Ghlinne Comhann re an ráitear clann Domhnaill an Fhraoich. An t-Aonghus óg sin d'ég a n-Ile; a choirp cur a n-I anno Domini 1306. = cantha ob. c. 1330

Gabhas Eoin mac Aonghuis óig ionadh athar, árd chennas Innsi Gall. Do bhí sliochd maith air .i. triuir mac eadar é agus Anna inghen Rúadhraidh mhic Ailin árdfhath Ladharna agus aon inghen .i. Maire; agus do bhí an Mhaire sin ben phósta Echdhuin mic Gille Eoin tigherna Dhubhaird, agus Lochlann a bhrathar tigherna Chola, agus h-adhnaiceadh sí a n-I, an tempall na ccaillech dubh.

at
at

chib
1386-
1423

Céad mhic Eoin Ragnall agus Gothfraigh agus Aonghus; giodhedh nior phós sé ó altóir máthair na bhfer-sa . . . uime sin do rinne betha d'a mac Ragnall, así sin a bfuil ó Chill Chuimin a n-Obuirthairbh go h-abhainn t-Sheile, agus ó abhainn t-Sheile gus an Bhéleith fa thúait, Eige agus Rúm agus dá Uibhisd; agus na dháidh sin do ghluais sé go bun abhann Glaschú agus tri fichead long fada leis, agus do phós Marghred inghen Roibert Sdiubhart re a n-abramaid rí Alban . . . agus do rug sí d'Eoin triuir mac maithe .i. Domhnall a h-Ile an t-óighre, agus Eoin mór an tánaise, agus Alasdair carrach an tres mac. Do fhuair an t-Eoin-si saoghal fada; agus isé umorro do chumhdaigh caibel an oilen Eorsaign agus caibel an oilen Fionnlagain agus caibel an oilen t-Suibhne con a n-uile ionnstrumminnt dlesdanach do chum uird agus aifrenn agus seirbhis Dé; agus do b'fher connbhála chlérech

Éire & Alba

< connbhála

king - not famed ruler

tanca, end

sochraite (< so + carae) 1) having many friends 2) friendship 3) loss of bread, followers 4) allies army

agus manach agus sagart an tigherna rémhráidhte do ghnáth na choimhdeacht; agus isé do chumhdaigh ^{car} mainisdir na croch naomh fada re n-a bhás dó; agus do ^{Tóirinis} ég sé na chaislén féin a n-áird Tóirinis ar mbeith do manchaibh agus do shagartaibh ós cionn a chuirp ar caithemh chuirp Chríod agus ar cor ola fair, tugadh go h-I Choluim Cille, agus táinic ab agus manaigh agus biocoirigh na chomhdhail amhlaidh mar do dlesdaois techt a ccomhdhail cuirp ríogh Fionngall; agus do rinnadar a seirbhis, agus a tórramh go h-onorach ocht lá agus ocht n-aoidhche, agus do chuireadh an aonleabaidh re n-a athair an teampall Odhran anno Domini 1380 (míle trí chét ceithre fichet).

Agus do bhí Ragnall mac Eoin na áird sdiubhard ar Innsibh Gall an aimsir athar do bheith na aois ársaídh; agus ag riaghladh ós a chionn dó ar n-ég d'a athair, do chuir tionól ar úaslibh Innsi Gall agus ar bhráthribh go h-aon-ionadh, agus tug sé slat an tighernais d'a bhráthair a ccill Donnain a n-Eige, agus do goireadh MacDomhnaill de agus Domhnall a h-Ile an aghaidh baramhla fher Innsi Gall. Do bhfer médaighe cheall agus mainisdreach an Ragnall-sa mac Eoin mic Aonghuis óig ó na leanmhuid clann Raghnaill do rádh re na shliochd. Do bhronn sé tír unga d'fherann a n-Uibhisd do mainisdir Ie siorruidh go bráth a n-onoir Dé agus Choluim Chille. Do bhí sé na uachdaran ar n-oirer a thúath uile agus ar na h-oileanaibh nó gus ég sé anno Domini (an bhliadhna d'aois Chríod) 1376 na mhainer féin san Chaislén tirim ar fágbhail chúiger a fher ann ar a shliochd.

Tigmid anois ar Dhomhnall a h-Ile mac Eoin mic Aonghuis óig .i. bráthair Raghnaill, mar do ghabh tighernas le toil a bhráithrech agus úaisle Innsi gall.

Angus (1450-90; invaded Ross 1481; Lagabraad; won Bagg na Fala c. 1484; raided Athole 1485

Do bhí cách oile umhal dhó, agus do phós sé Maire inghen Iarla Rois, agus is d'a taoibh sin táinic Iarrlacht Rois ar chloinn Domhnaill. Do goiredh Iarlla Rois agus mac Domhnaill agus árdfhilath Innsi gall dhe. Atáid iomad caithrem agus gníomartha ar n-a chur síos sgríobltha air an ionuidibh oile. **H** Do bhrisd sé cath Gairfech ar Dhiúc Murchadh ag sesamh a chiort féin air fa Iarrlacht Rois, agus ar techt don chéad rí Sémus o braighdenas ríogh Saghsan fuair Domhnall a h-Ile toil agus dainghen an ríogh ar Ros agus ar an chuid oile d'a inbhe. **H** Agus cuireadh an cenn do Diúc Murchadh agus dá mac dó. *See, Lord of the Isles, Sal a the...*

B'fher combhála cléireach agus sagart agus manach na choimhdecht, agus thug ferainn a Mhuile agus a n-Ile do mhainisdir Ie, agus gach sairsi da rabh da mainisder Ie óna sinnseribh roimhe, agus do rinne cumhdach óir agus airgid do thaisibh láimh Choluim Chille, agus do ghabh sé féin brathres an úird ar fágbhail óighre dlesdanach diongbhála a bhflaithes Innse Gall agus Rois .i. Alasdair mac Domhnaill. Dó ég sé iar soin a n-Ile agus do h-adhnaicedh a chorp lán úasal san taobh a deas do thempall Odhran.

Do ghabh Alasdair a mhac ionadh athar .i. Iarrlacht Rois agus tighernas Innsi Gall. Do phós Marghred Livison .i. inghen Iarlla Litcu, mathair Eoin mic Alasdair re n-abarta Eoin a h-Ile mac Alasdair a h-Ile mic Dhomhnaill a h-Ile.

Aonghus óg mac Eoin re n-abarthar óighre Eoin; do phós sé inghen Mhic Cailín, agus fásaidh aimhreidhe eider e agus athair fa comhroinn a ceríochthe agus ferainn. Táinic cogadh dhe sin eider ármuinn Innsi Gall agus cinneadh mhic Dhomhnaill, an cinneadh ar thaobh Aonghuis agus na h-ármuinn ar thaobh Eoin,

1425
1449
1449-
1494
ob. c.
1498
(Paisley)
He
married
a daughter
of Sir James
Livingston

1425
H

he was 41
1450-90
Selon, d.
of the Isles
Selon word
of Gordon
Huntly

1450-90

James did not return until 1424 by which time apparently Donald was dead??

ionnas gur oibrigh an chúis go n-dechaidh Eoin a ccionn Mhic Cailín, go ttug dhó an robh eider abhainn Fhada agus álta na Sionnach a m-bráigh Chinn tíre, ar dhul leis an láthair an ríogh do chasoid ar a mhac. Aimsir athghoirid na dhíaidh do bhí coinne mhór ag Aonghus óg-sa re feraibh an taoibh tuaithe an Inbhernis. Do murtadh le mac I Chairbre a chláirseor féin é, gur gherr a mhuinel le sgín fhada.

Gabhas Eoin Múideordach mac Alasdair tighernas, duine fortunach re cogadh agus re síth, ionnas gur chuir erith air na críochaibh d'a eagal go minic ar Ghallaibh agus ar Ghaoidhealaibh, agus do bhrisd sé blár ar mac Shimigh ag cenn Locha Lóchaidh d'a n-goirthear Blár Léine tuairim na bliadhna d'aois Chríod 1545. Fhuair an t-Eoin Múideordach-sa saoghal fada, agus do bhí aimsir bhuaidherrtha re n-a linn, oir do bhí ríoghacht na h-Alban rannta a bhfacsonuibh eatarrtha féin, agus is urusda leis na sgríbhneoiribh labhart gu trom air gach duine nach bí ar én fhacsoin leo féin. Agus do chlunim go fuilid ag labhairt ar Eóin Múideordach, agus go h-áirid Bócannain. Acht fiathfroigh do Shior Seórus ciunnas is miann leis labhairt air an bhainphriunnsa dar chóir d'Eóin Mhúideordach a bheith díles; acht ge be cháines an cenn ni gnáth na buill do mholadh. Acht do thaobh Eóin Mhúideordaigh, do chaith deiredh a bhetha go diadha trócairech; do thogaibh tempall a Ccill-Maoilridhe an Arasaig agus tempall a Ccill Donnain an Eige, agus do fágaibh maoin do chum caibeil do thogmhail an Hogmór an Uibhisid, bhala ar cuireadh a chorp san bhliadhna-sa daois Chríod 1574.

Gabhas Ailin mac Eóin Mhúideordaigh tighernas, duine fial fairsuing funntach, agus é carrannach ciallmhur fonnmhur ar cliú do chur agus cosnamh. Asé tug

* King, son of Alasdair mac Albin mac Ruairidh; ob. 1584

of. Coll. et de. ab. Alb. p. 18: "There was an Irish harper of the name of King, who was the daughter's, became almost mad in his anxiety, and was driven to death, & made him swear never to reveal the secret." See also the account of Chairbre (Annals of Loch Cé; Sean-...

cf. Knafdale in N. of Kintyre

flows to Dunadd

Clan R.

Battle of Honey

ob. 1593

Thos...
na...

3 Art. O' Carley, of the County of Downham in Ireland, who was at the ...
 MacKenzie says in that wood promised him his daughter ...
 - The harper was drawn after horses till his tomb more ...
 Keadyant in B. of Dean of Kilmore)

Cogadh a' Choimhcheangail 151
 Traogadh

a briarthar nach geallfadh sé ar meisge ni nach coimh-
 ghealladh ar cétlonguidh, uime sin fa gnáth leis an
 diaidh óil no póite mionna do connbhail re a bhuach-
 allaibh agus re locht friotholmha, ar chumhain leó ni
 ar bioth do gheall se uaidhe nar coimhilion sé.

an t-
 COGADH A' CHOIMCHEANGAIL.

Trachtaim ar neigin dar éirigh re linn m'aimsir
 féin. Asé fa rí re linn mo chét chuimhne .i. an céd
 Shérlus mac don .i. Sémus don treibh Sdiúbhardaigh.
 Ag so cuid dona h-uactrānuibh do bhí ar Ghaidheal-
 aibh fān rí san n-aimsir sin .i. Ragnall óg mac Ragh-
 naill Arannaigh marcos Antrom ar an Rúta agus ar na
 glinnibh an Eirinn, agus Gille esbuig caoch mac Ghille
 esbuig Ghruaimaigh mic Ghille esbuig dhuinn .i. marcos
 Earrghaidheil; Sir Lachlunn mac Ghille Eoin tigherna
 Dhubhaird; Eoin Múideordach mac Dhomhnaill mic
 Ailín caipdín cloinne Raghnaill agus tigherna Mhúid-
 eord agus Uibhisd; Eoin mac Rúaidhraidh mhóir mic
 Leóid na Hearadh; Sir Domhnall gorm mac Ghille
 esbuig mic Dhomhnaill triath Sléibhte agus Thróntar-
 nis, cúirteir mór ag rí Sérlus; agus Niall an chaisléin
 mac Néill mic Néill Bharraigh; Lachlunn mac Eoin
 bhailbh mic Fhionghuine an t-sratha; Eoin garbh mac
 Ghille-Choluim Raarsaigh; Eoin garbh mac Eoin
 -Abraigh tigherna Chola; Muirchadh mac Ghille Eoin
 Lech-buidhe; Domhnall an t-Sróim mac Aonguis mic
 Alasdair tigherna Glinne-garadh agus Cnóidebhart na
 shenlaoch an tosach mo chuimhne agus úa na ógána ar
 láimh an Dúnédan agus na dhíaidh sin na mhorbhair
 chloinne Domhnaill .i. Aonghus mac Alasdair mic
 Dhomhnaill; agus Ailin mac Dhomhnaill duibh na
 uachtaran ar chloinne Chámshroin, agus a úa sin na

b. 1610; d.
 1632

ex. 1661

d. 1662

chief 1619-
 1670

chief 1626-49

chief 1616-43

b. 1628; d.
 c. 1700

chief 1648-
 1671 (drowned)

d. 1663

chief 1575-
 1635

- d. 1680

- chief
 1608-50

accident
 1642

local

? Sinn. dradhambail;
clownish chuckish;
laborious

ógánach .i. Eóghan mac Eoin mhic Ailin mairfes fós;
agus Seórus donn mac Choinnigh óig Iarrla Síthphort
uachtarán chloinne Coinnigh; agus Domhnall dúabháil
mac Aodha úa Mhághnuis .i. morbhair Meghrath na
chenn ar Mhorgannachaibh, agus móran de dhaoineibh
maithe oile do bhí na n-uachtaranuibh sa naimsir sin.
Acht nach sgríobhtar ann so acht na daoine do
chonnaic mi féin agus fes coda da n-gníomhtharaibh ar
cuimhne agam.

Gíodhedh is furusda dhuit as an tenguidh choit-
chinn ina bfuiler ag sgríobhadh san ríoghaet fios ar
thrioblóid na h-aimsire d'fhagháil. Acht so amháin
gurab cuimhnech liom gurab iad na h-Albanaigh as
taosga do thionnsgain cogadh sna trí ríoghaetaibh agus
nár bhíad Saghšanaigh no Eireannaigh: oir tair éis
coibhinent nō comhchengal do dhénamh an aghaidh an
ríogh agus Shaghsanach um na h-easbagaibh do chur ar
chúl agus Presbetrí do chur na n-ionad, gur chuireadar
fios ar an rabh d'oifigechaibh Albanach san ríoghacht-
aibh oile taobh thall d'fhairge, agus go n-dénadar árd
chomandair d'Alasdúir Leislí .i. sensoighdeir do bhí
fada a ccogadh ar choigcrích. Do ghlúais an t-arm sin
ar an aghaidh go Saghsan. Asé sin an chét arm do
cuiredh ar chois an aimsir rí Sérlais, agus is na aghaidh
do bhí sé. / Do cháidh na ríoghachta trē na chéile ósin
amach; san bhliadhain do n-annáladh tarrla sin .1639.
Agus an tes na n-gnóidhigh^{er} sin do chuir marcōs
Aontrom .i. Ragnall óg mac Ragnail Arannaigh
pártaigh airm a h-Eirinn le h-ordughadh an ríogh go
h-Albain, agus daoine úaisle do chinmedh leó .i. Alasdar
mac Colla mhic Ghille-easbuig agus coileneil Sémus mac
Shomhuirle mhic Sémuís na Banna agus daoine úaisle
oile. Do chuadar na loinges a m-baile Hac a mí julí

← Baile Hac, Ballynac, Co. Wexford.

chief 1614-49
Lord Reg. 1628

gaic

ndermodan

san

had

had

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had

1644., ^{dh} nìor gabhadar cala no tìr go rāngadar caol Mhuile, agus do chuireadar leigeir mā chaislén cheann Loch Ālann, agus do ghabhadar é agus do fhāgsad bārd-^{dh} agha air. Do ghluaisedar asa sin go caislén Mhíogharí; do ghabhadar é le mór saothair; do fāgbhadh daoine air d'ā mhuintir. Do ghluais Alasdair mac Colla agus an phārtaigh dō ccois go caol Reithe. Do sheól an luinges go Loch Eiseórd san srath go Sir Domhnall, do bhí ordughadh an ríogh agus an marcōis Antrom um chēnnās na n-daoine do ghabhail chuige agus d'ēirghe leó agus gach duine do ēirghed leó. Leath-bhliadhain roimhe sin fuair Sir Domhnall bás. Tairges Alasdair mac Cholla cēnnas na n-daoine do Sir Sémus mac Dhomhnaill agus diūltais Sir Sémus sin, or budh beg leis an cuidechta agus an ríoghacht uile na n-aghaidh agus gan san chuideacht acht cúig cēt dég fer, gur bē comhairle do chuir Alasdair roimhe filledh air ais go h-Ēirinn ó nār freagradh ordughadh an ríogh uatha. Fa nám sin tāngadar trí longa móra de loingeis chogaidh na Parlameinte Albanaigh timchēll ó Líte, gur sheóladar go rāngadar bun Locha h-Eiseórd agus loingeas Alasdair a stigh san loch. Tugadar troid dóibh, gedheódh do gabhadh loinges Alasdair, ionnas gur bh-éigēn d'Alasdair anmhain san ríoghacht iua ttarla ole ar mhaith leis é.

Ghluais roimhe tar chaol Reithe, tar monadh Chuaich, asā sin dóibh go Glenn Garadh, go n-dērnadar campa ann agus fuaradar martacht go sáidhbhir d'ā mhuintir, agus nìor éirigh a bhēg de dhaoineibh. Asa sin dóibh go Báidinech, agus do rinnedar campa an soin. Do fhógradar de mhuintir na tíre sin techt a stech an arm an ríogh no go loisgfedh agus go creachfadh an tír. Do taisbenadh an t-ordughadh dhóibh, agus do

> provision of leaf plants of leaf

+ ? by longfellow, or another: Cond. Res.
 Note: "leaf plants" and "leaf" are used interchangeably in the text.

thógbhadar leis an ordughadh Clann Mhuirigh Bháid-eineach agus caipdín agus cennfedhna maith d'a fuil féin rompa .i. Eóghain óg mac Andra mic Eóghain, tug trí chét fer dá fhuil féin leis an arm an ríogh, agus do bhádar ro-sheasmhach san n-arm an fedh do mhair an cogadh. Do éirigh Clann Fhionnlaigh Bhráighe Mharr leó agus cenn fedhna d'a fuil féin rompa .i. Domhnall óg mac Domhnaill mic Fhionnlaigh. Do ghluaisadar asa sin d'afall, agus tarrla Iarrrla Muntróas dóibh an blár an Afalla á ccruth ceannaighe cláraige agus máilín fá na bhrágháid ar ttecht ó Sagh-san agus órdughadh an ríogh leis um ginléirecht na h-armaraile do bheith aige agus Alasdar mac Colla na mháidseoir sinirel aige. Agus do ghlacadar go toil mhail chuca é.

Do ghabh urmhór fher Afall leó, clann Donchaidh agus Sdiúbhardaigh Afall; do bhí tosach an fhoghmhair aca mu n-ám-sin; agus do ghluais do chum an machair ghallda. Tug arm oile mór de na coibhinentairsi coinne dhóibh an gar do Phert, an robh ocht míle fer, agus ní rángadar féine dá mhíle coisighe de shlúagh acht gedhedh rugadar búaidh ortha; ní dechaidh as dhíobh acht an rug luas each uatha. Do ghabhadar Pert, agus do ba édalach ionmhussach iad tar éis an catha soin Phert.

Ní rabh acht cúig lá dég eder an cath sin do thabhairt agus cath oile do bhrisedh ag Obuirdhegh ar na coibhineantairs, áite a b-fuaradar cumasg cruaidh agus troid thenn torann-bhorb. Do mhédaigh búaidh an dá chatha sin misnech agus menmna Ghaoidheal ó sin a mach, ionnas nach tugadis cúl do námhaid ar choram no ar anchoram.

1 *or thought = Sir - thion oille*

chionn. Do chruinnigh sé clann mhic Dhuibhne go líonmhuir^a agus do thrialladar ar lorg a n-airm sin Muntróas^a agus Alasdair mic Colla, acht ar técht do Mhuntróas go h-Inbher Lóchaidh, táinic Sir Lochlann mac Gille-eoin chuca ann, agus Aonghus mac Mic Alasdair tigherna Glinne-garadh, acht do bhí daoine mic Mic Alasdair san n-arm roimh^e sin do ghnáth, agus ar n-glúasacht as Inbher Lóchaidh don taobh tuath^e rí fada do chúadar a n-uair táinic sgéla chuca go ttáinic MacCailín agus an mhór-shluagh sin go h-Inbher Lóchaidh, agus gur loisgeadar bráigh^e Loch h-Abar. Do fhílladar a Cill Chuimín a n-Obairthairbh an t-arm sin ríogh Sérlus sa n-uar-sin agus Marcos Muntrós na geniler aca agus Alasdair mac Colla mic Gille ésbuig^a na mháidseóir geniler agus na h-uasle sin chloinne Raghnaill agus chloinn Domhnaill .i. Eoin Múideordach mac Dhomhnaill mic Ailin agus a mhac Domhnall agus Aonghus mac Mic Alasdair tigherna Ghlinne-garadh agus a ceinnedh, agus an daoine féin leó, agus na trí reisimente Eirennacha de dherbh dhaoine muinntire Iarrrla Aontrom. Do bhí ann a ceinn-fedhna féin romptha .i. corneil Sémus mac Shomhuirle mic Shémuis na Banna mic Shomhuirle bhuidhe, agus Ragnall óg mac Alasdair mic Alasdair mic Aonghuis uaibhrigh, agus Mághnus mac an Ghille dhuibh Ui Chathain d'erbh chomhalt Iarrrla Aontrom. Do thaobh Mic Ghille-eoin Sir Lochlann ní roibhe de dhaoineibh na fhochair acht tuairim dá fher dhég d'a mhuintir d'a choimhidecht. Do bhí duine mhaith ann d' uaslibh Alban .i. morbhair Oglabí^x agus a mhac, duine gasda, .i. Sir Tómos. Do ghluasadar ó Chill Chuimín tar láire^{pass} Thurraid agus a stech go Glenn Ruaidh^h agus tairis an Sbethain, agus tarrrla pártaidh don námhaid dhoibh ann

tuath

muintire

* James M. Bond, Esq., created the name of Dublin etc. 1637
 with the name of Charles I. in the name of the
 then known as the land of the
 known as the haine of the

soin, agus do leansad iad agus do mharbhadh an urmhór, agus an droing do chúaidh as díobh tugadar sgéla don champa; agus do bhí anmach día-Sathrainn ar fecht orra an tra rangadar ar chomhair a námhad. Do chúaidh an slúai^{gh} MhicCailín ar a ccoimhéd agus do bhí foraire gach slúai^{gh} dhíobh ag lámhach ar a chéile ar fe^{dh} na h-aoidhche. Do chúaidh MacCailín féin na luing, agus do fhágaibh tigherna Achaidh na m-Breac re h-aghaidh na h-iorghaile. Acht a bhí^{or} thosach na maidne do cóirghedh na catha a n-eagar agus a n-órdughadh, Día-dómlnaigh lá féile Bríde, an cét lá d'earrach anno Domini 1645. Do cuireadh a mach arm an ríogh cuideachta, agus Mághnus mac an Ghille dhuibh Ui Chatháin rompa, agus do cuireadh cuideachta eile na n-aghaidh as arm MhicCailín, agus Gille esbuig mac Ghille esbuig óig tigherna na m-Bingingedh. Tug an dá phártaidh troid d'á chéile, nior fada gur brisedh ar an pártaidh sin airm MhicCailín, gur cuireadh na corp féin gu h-ain^{mh}-dheónach iad. Do chúaidh corp a n-airm tríd a chéile, dhe sin tugadh a n-aduán^{sa} or^{tha} agus do brisedh uile. Do marbhadh urmhór an t-slúai^{gh} agus do báthadh il-iomad díobh ar bhun Neibheis. Do marbhadh tigherna Achaidh na m-Breac agus tigherna Cháradail agus Próvisd Chill Munna. Do gabhadh tigherna an Bharrbhric, tigherna óg Cháradail, Mac Iomhair na Pin^gginge móire. Do gabhadh an chuid nár marbhadh de chinn^{edh} Mhic Cailín uile an lá sin. Easbhadh airm an ríogh .i. Tomás mac morbhair Oglabi, Capdín Brain, agus seisir^{de} de soighdeiribh. *shaighdeiribh*

X h-Pingingedh

H of Munna, *Provisd*: Dà dhingha gun son

EACHDRAIDHEAN EIREANNACH

[Tha na h-earrannan a leanas air an tarraing *Foras Feasa ar Eirinn*, leabhar a chaidh a sgrìobhadh anns a' Ghàidhlig Eireannaich mu thimchioll na bliadhna 1640 leis an Ollamh SEATHRUN CEITINN, D.D. Anns an leabhar so tha an t-Ollamh Céitinn a nochdadh eachdraidh Eireann o'n toiseach gu àm "Gabháltas Gall," agus tha e a' deanamh feum le mór fhoghlum de sheann leabhraichean làmh-sgrìobhta eachdraidh na h-Eireann. Chithear nach 'eil a bheag de dhealachadh eadar cainnt Chéitinn agus cainnt Chlann Mhuirich.

Rugadh SEATHRUN CEITINN mu'n a' bhliadhna 1570 an conntae (no siorramachd) Tiobraid-Arann. Fhuair e foghlum na sagartachd am Bordeaux, agus air dha tilleadh do Eirinn shaothraich e gu crìch a bheatha ann a shiorramachd fhéin faisg air an àite anns an do rugadh e. Sgrìobh e leabhar ainmeil eile *Trì Biorghaoithe an Bháis*, no mar theireadh sinne *Trì Gathan a' Bháis*.

Gheibhear maith dh' fhaidte an eachdraidh Céitinn sgeul an so agus an sud nach 'eil ro fhurasda a chreidsinn, ach is còir a chuimhneachadh gu robh urradh aig an ughdair urramach air son gach nì a sgrìobh e, agus mar sin "ma's breug bhuaithe e, is breug chuige e."]

АЧТ cheana is fhíor gurab í Eithne Ollamhdha inghean Dúnlaing mic Eanna Niadh, máthair Chairbre Lithfeachair; agus is í fá dalta do Bhuicead, brughaidh bóichéadach do bhí i Laighnibh, do choimhéadadh coire féile ar theinidh ré biathadh gach aoin d' fhear-

aibh Eireann tigeadh da thigh. Agus is amhlaidh do bhí an Buicead-so go n-iomad saidhbhreasa, oir do bhádar seacht n-airghe aige agus seacht bhfichid bó i ngach airghe dhíobh go n-a bhforthainn groidhe agus gach cinéal spreidhe oile, ionnus go dtigidís uaisle Laighean go n-a mbuidhnibh da theach, go mbeireadh drong dhíobh scaoi da bhuaibh uaidh, agus drong oile aicme da ghroidh, agus drong oile scor da eachaibh, go rugadar a mhaoin uile amhlaidh sin uaidh, ionnus nár an aige acht seacht mba agus tarbh; agus téid i n-éalódh oidhche é féin agus a bhean agus a dhalta Eithne, ó Dhún Buicead go doire choille do bhí láimh ré Ceanannus na Midhe, mar a ngnáthuigheadh Cormac comhnuidhe an tan soin. Agus do thógaibh Buicead boith 'n-a gcomhnuigheadh féin agus a bhean agus a dhalta an tan soin. Agus do bhíodh Eithne ag timpireacht nó ag friothólaimh da hoide agus da buimigh amhaíl bhanóglaoiach.

Lá n-aon iomorro dar éirigh Cormac amach 'n-a aonar ar each do thaisteal an fhuinn timcheall an bhaile go bhfacaidh an inghean álainn Eithne ag bleoghan nó ag crúdh na seacht mbó soin Bhuicead. Agus is amhlaidh do bhí agus dá shoitheach aice, agus do chrúidh tosach an lachta ó gach boin san chéad-shoitheach agus an dara lucht san dara soitheach; agus mar sin di go crúidh na seacht mbó dhi agus Cormac ag a féachain ar mheid a gheana uirre. Tig as sin don bhoith í raibhe a hoide agus fágbhais an bainne ann agus beiris dá shoitheach oile agus corn 'n-a láimh lé amach gus an sruth do bhí láimh ris an mbaile nó ris an mboith, agus do líon leis an gcorn an chéad-shoitheach don uisce do bhí láimh ré port, agus an dara soitheach don uisce do bhí i lár an tsrotha; agus.

tillis ann sin don bhoith. Téid amach an treas feacht agus corrán lé do bhuaín luachra, agus ar mbeith ag buaín na luachra dhí do chuireadh gach scoith fhada úrluachra da mbeanadh ar leith agus an luachair ghearr don leith oile. Tarla cheana do Chormac ar mhéid a ghrádha dhi bheith ag a feitheamh ar feadh gach feadhma dhíobh sin. Agus fiafruighis Cormac dhi cia da ndéineadh cinéal an uisge an lachta agus an luachra. “An tí ar a ndéinim,” ar sí, “dlighidh dhíom-sa cinéal budh mó dá mbeith ar mo chumas.” “Gá hainm e?” ar Cormac. “Buicead brughaidh,” ar sí. “An é sin Buicead biadhtach do Laighnibh atá iomráidhteach i nEirinn?” ar Cormac. “Is é,” ar sí. “Maseadh, is tusa Eithne inghean Dúnlaing a dhalta,” ar Cormac. “Is mé,” ar Eithne. “Maith tharla,” ar Cormac, “oir biaidh tú it aoinmhnai agam-sa.” “Ní hagam féin atá mo dhíol,” ar sí, “acht agam oide.” Leis sin téid Cormac mar aon rí go Buicead agus geallais cumhaidh dó tré Eithne d’fhagháil ’n-a mnaoi dhó féin. Aontuighis Buicead Eithne do dhàil do Chormac ’n-a mnaoi. Agus tug Cormac tuaithe Odhrain go n-a forthainn spréidhe ré slios Teamhrach dhó feadh a ré.

CORMAC ARD-RÍGH EIREANN.

Do bhí iomorro an Cormac-so ar na ríoghaibh is eagnaíde do ghabh Eirinn riamh. Bhíodh a fhiadhnaise sin ar an dTeagasc Ríogh ro scríobh do Chairbre Lithfeachair agus ar mhórán do nósaihb agus do reachtaibh somholta da bhfuil uaidh.

Adubhramar thuas do réir an tseanchusa gurab deichneabhar inghean do bhí ag Cormac. Gidheadh annso ní luaidhfeam ach dias díobh, mar atá Gráinne

do ba bean d' Fhionn mac Cumhaill agus do chuaidh i n-éalódh ré Diarmaid O Duibhne, agus Aillbhe inghean Cormaic do ba bean 'n-a dhiaidh sin d' Fhionn.

Is ré linn Chormaic do mhair Fitheal, agus is é fa haird-bhreitheamh dhó; agus ar mbeith d'Fhitheal ré hucht bháis d' fhagháil, do chuir fios i gcoinne a mhic do ngairthí Flaithrí, agus do ba duine glic foghlumta an Flaithrí sin. Do fhágaibh Fitheal a bheannacht aige, agus tug do chomhairle dhó cheithre neithe do dhéanamh, mar atá gan mac ríogh d' altrom ná d' oileamhain, gan rún 'n-a mbeith guais do léigean ré n-a mhnaoi, gan mac moghaidh do mhéadughadh, gan a chiste nó a stór do thabhairt i dtaisgidh da shiair. Agus i ndiaidh bháis Fithil do mheas Flaithrí fromhadh do dhéanamh ar gach ní dhíobh soin; agus mar dhearbhadh orra glacais Flaithrí mac do Chormac mac Airt ar daltachas, agus i gcionn aimsire 'n-a dhiaidh sin beiris an leanbh fá choill leis, agus tug do mhuididhe do mhuintir féin do bhí i ndiamhair na coille é, agus adubhairt ris an leanbh do cheilt go maith go gcuireadh féin comhartha cinnte chuige; agus leis sin tillis don bhaile da thigh féin, agus léigis tuirse agus dobrón mór air, agus fiafruighis a bhean fáth a thuirse agus a bhróin de. Adubhairt-sean nach raibhe a bheag. Gidheadh mar do chonnaic sise an brón ar marthain aige, do ghabh go liosta ag leadrán aig ag lorgaireacht adhbhair a thuirse. Adubhairt-sean da ndéineadh rún air go nochtfadh fáth a bhróin di.

Do mhionnuigh sise go gceilfeadh gach ní do nochtfadh seisean tré rún di. "Maseadh," ar seisean, "tarla dhamh-sa feilbheart anabaidh do dhéanamh, mar atá mo dhalta. mac an ríogh, do mharbhadh." Screadais

an bhean ar n-a chlos sin di, agus gairmis muinntir an tighe agus adubhairt riú an fionghalach do cheangal tré mhiac an ríogh do mharbhadh; agus do-níthear amhlaidh sin leo; agus beirthear ceangailte gus an rígh é. Tarla fós do Fhlaithrí gur mhéaduigh mac reachtaire da mhuinntir féin go raibhe 'n-a dhuine shaidhbhir. Tug mar an gcéadna go grod i ndiaidh bháis a athar cuid da ionmhus i dtaiscuidh da shiair, ionnus nach rachadh éinní do na ceithre neithibh adubhairt a athair ris gan fromhadh uaidh. Mar fuair iomorro mac an reachtaire fá dhaoirse e, agus an rí ar tí a bhásuighthe, ní raibh duine dhíobh is truime agus is déine do bhí 'n-a aghaidh ioná mac an reachtaire, i ndóigh go bhfuighbheadh féin oighreacht Fhlaithrí ré a ceannach dó féin.

Cuiris Flaithrí ar mbeith san éigean soin dó, fios i ndáil a sheathrach aga iarraidh uirre an mhéid ionmhusa tug i dtaiscuidh dhi do chur chuige, go ndéineadh caraid dó féin timcheall an ríogh, agus mar ráinig an teachdaire í, do shéan nachar ghlac féin a shamhail sin uaidh riamh. Agus mar ráinig an scéal soin Flaithrí agus é ré hucht a bhásuighthe iarrais a léigean do láthair an ríogh go ndéineadh comhrádh rúin ris; agus ar dteachd do láthair Chormaic dhó, do innis go raibhe an mac slán, agus adubhairt é féin do chongbháil san chuibhreach i raibhe go dtigheacht da dhalta do láthair. Cuirtheas fios ar ceann an mhic, agus ar dtigheacht do láthair don leanbh ón muicidhe aga raibhe i gcoimhead aige, mar do chonnaic sé Flaithrí cuibhrichthe, goilis nó gur scaoileadh sé. Agus ar mbeith do Fhlaithrí scaoilte, fiafruighis Cormac ós íseal de créad as ar fhulaing e féin do chur san ghábhadh sein. “Do ffromhadh na gceithre gcomhairleach tug

m'athair dhamh do rinneas é," ar Flaithrí, " agus fuaras ar n-a ndearbhadh gurab críonna na ceithre comhairleacha tug m'athair dhamh. Ar dtús ní críonna do neach oileamhain mic ríogh do ghabháil ar a íocht, d' eagla faille do dhéanamh da dtiocfadh lot no milleadh do theagmháil don dalta, agus beatha nó bás an oide do dhéanadh faill, ar chumas an ríogh. An dara comhairle tug m' athair dhamh, do réir náduire ní bhí congbháil rúin ghuaiseachtaigh i mnaoi san bhith go coitcheann, agus uime sin ní críonna a shamhail do rún do léigean ré. An treas comhairle tug m' athair dhamh, gun mac moghaidh no dhuine uirísil do mhéadughadh no do thogbháil go hinmhe, do bhrígh gurab gnáthach leo bheith dearmadach san chommaoin chuirthear orra, agus fós gurab olc leo fios na dearóile agus na huirísle ór fásadar do bheith ar an druing mhéaduigheas iad. " Is maith," ar sé " an ceathramhadh comhairle tug m' athair dhamh, gan mo stór do thabhairt dom shiair, óir is eadh is dáil do na mnáibh éadáil do dhéanamh da gach ionmhus da dtugaid a gearaid i dtaiscuidh dhóibh."

Do bhí d' fheabhas ghníomh bhreath agus reachta Chormaic go dtug Dia solus an chreidimh dó seacht mbliadhna ré mbás. Agus uime sin do dhiúlt adhradh do láimh-dhéibh, agus do ghabh ré a ais cádhás agus onóir do thabhairt don fhir-Dhia, ionnus gurab é an tres fear do chreid i nEirinn é sul táinig Pádraig.

Lá da raibh Cormac i dtigh Cleitigh do bhádar na draoithe 'n-a fhiadhnaise ag adhradh an laoiigh órdha, agus cách da adhradh ar lorg na ndruid. Do fhiaruigh Maoilgheann draoi do Chormac créad as nach adhradh an laogh órdha agus na dée mar chách. " Ní dhéan," ar Cormac, " adhradh don cheap do róine mo

cheard féin, agus do b'fhearr an duine so rinne é d' adhradh, óir is uaisle é ioná an ceap. Greasais Maoilgheann draoi an laogh órdha go ro ling 'n-a bhfiadhnaise uile." "An bhfaice sud a Chormaic?" ar Maoilgheann. "Cia do-chím," ar Cormac, "ní dhéan adhradh acht do Dhia nimhe agus talmhan agus ifrinn."

FIONN AGUS AN FHIAN.

AGUS cibé adéaradh nach raibhe Fionn ná an Fhian ann, ní fíor dhó é. Oir atáid againn, re suidhiughadh na Féine do bheith ann, na trí neithe lé ndearbhtha fírinne gacha staire san mbith leath amuigh don Bhíobla, mar atá béaloideas na sean, seinscríbhne agus séad-chomharthaidhe do ngoirthear i Laidin *Monumenta*. Oir atámaoid da chlos ó béal go béal go raibhe Fionn agus an Fhian ann, agus fós atáid scríbhne go foirleathan da fhaisnéis. Atáid mar an gcéadna séad-chomharthaidhe ar n-a n-ainmniughadh uatha, mar atá Suidhe Finn ar Sliabh na mBan, ó Fhionn úa Baoiscne, agus Gleann Gharaidh i nUibh Faithche, ó Gharaidh mac Mórna, agus leabaidh Dhiarmada Uí Dhuíbhne agus Ghráinne ag Poll Tighe Liabháin i nUíbh Fiachrach Eidhne, dá ngoirthear Dúthaigh Uí Sheachnasaigh aniú, agus mar sin do mórán d' áitibh oile i nEirinn. Agus dá n-abradh aoinneach nach inchreidthe mórán car scríobhadh ar an bhFhéin, is deimhin gurab fíor dó é, óir ní raibhe ríoghacht san bhith is nach scríobhthaidhe re linn na Pagántachta sceoil da ngairthí *fabulae*. Féach Ridire na Gréine, *Bevis of Hampton*, *Huon of Burdex*, agus a samhail oile sin do scríobhadh lé linn an Chreidimh féin. Gidheadh ní fhuil críoch

san bhith is nar scríobhadh staire fírinneacha inchreidhthe. Mar an gcéadna, tar ceann gur scríobhadh iomad d' fhinnscéalaibh filidheachta ar Fhionn agus ar an bhFhéin, mar atá Cath Fionntrágha, Bruighean Chaorthainn agus Imtheacht an Ghiolla Dheacair agus a samhail oile sin mar chaitheamh aimsire, tairis sin, is dearbh gur scríobhadh staire fírinneacha inchreidhthe orra. Agus is dearbh fós nach raibhe ainmhéid 'n-a bfearsanaibh acht mar an druing do mhair ré n-a linn féin; agus ní raibhe ionnta acht buannadha do ríogh-aibh Eireann ré cosnamh agus ré caomhna na críche dhoibh, amhail bhíd caiptíne agus saighdiuiridhe ag gach rígh aníú ré cosnamh a chríche féin.

Agus is amhlaidh do bhídís an Fhian ag coinnmheadh ar fhearaibh Eireann ó Shamhain go Bealltaine, agus iad ré cosnamh córa agus ré cosc éagcóra do ríogh-aibh agus do thighearnaibh Eireann; agus fós ré caomhna agus ré coimhéad chuan na críche ar fhoirneart eachtrann; agus ó Bhealltaine go Samhain ré seilg agus ré fiadhach do dheanamh, agus ris gach feidhm oile da n-iarradh rí Eireann orra, mar atá cosc gada agus díol cána, ré cosc díbhfeargach agus gach uile oile da mbhíodh san chrích o soin amach; agus tuarastail chinnte da chionn soin dóibh, amhail bhíos anois ó gach rígh san Eoruip do na caiptínibh agus do na ceannaibh feadhna bhíos ag déanamh feadhma faoi féin. Fa héigean iomorro don Fhéin ó Bhealltaine go Samhain bheith taoibh ré n-a seilg agus ré n-a bhfiadhach féin mar choinnmheadh agus mar thuarastal ó ríoghaibh Eireann, mar atá an feólmhach do bheith mar bhiadh aca, agus croicne na mbeathadhach n-allta mar thuarastal. Ní hithtí leo trá acht aonphroinn san ló go n-oidhche, agus sin um thráth nóna. Agus is e

gnathughadh no bhíodh aca gach sealg do-níthí leo ar maidin do chur timcheall meadhóin laoi leis an ngiollanraidh go tulaigh d' áirithe mar a mbídís i gcomhgar choille agus riasca, agus teinnte treathanmhóra d' adhnadh ann, agus dá chlais talmhan do dhéanamh san riasc i gcriaidh bhuidhe, agus iomad do chlochaibh eimhir do chur san teinidh, agus cuid don fheolmhach do chur ar bearraibh da bruith ris an dteinidh, agus cuid oile dhi do cheangal i ndlaoithibh seasca lé suagánaibh agus a cur da bearbhadh san chlais fá mó don dá chlais, agus bheith ag biathadh na gloch do bhíodh san teinidh orra, go mbeantaoi fiucha minic asta go beith bearbhtha dhóibh. Agus do bhíodh do mhéid na dteinnte-se go bhfuilid a láithreacha dubhloiscthe i mórán d' áitibh i nEirinn aniú, agus is díobh ghairmid na criadhaireadha Fulacht Fian aniú.

Dála na Féine, an tan do chruinnighdís gus an tulaigh ar a mbíodh an teine, do nochtadh gach aon díobh é féin, agus do cheangladh a léine fa chaol a chuim, agus do ghabhdaois timcheall an dara luig do luaidheamar thuas, ag folcadh a bhfolt agus ag nighe a mball agus ag buain allais dhíobh, agus do hithtí a bproinn leo da eis sin. Agus iar gcaitheamh a bproinne dhoibh do ghabhdaois ag tógbháil a bhfianbhoth agus ag córughadh a leapthach, go gcuirdís inneall suain orra féin amhlaidh sin. Trí neithe da ndéineadh gach aon díobh leabaidh do féin, mar atá barrghalach chrann, caonach agus úrluachair; an barrghalach i n-íochtair ré lár, an caonach ós a chionn soin, agus an úrluachair i n-uachtar; agus is díobh ro ghairmthear sna seinleabhraibh trí coilceadha na Féine.

Is éugcóir do-bheir Hector Bœtius i Stair na hAlban athach d' ainm ar Fhionn mac Cumhaill, agus

fós is bréagach adeir go raibhe cúig cubhaid déag ar airde ann. Oir is follus a seinleabhraibh an tséanchusa nach raibhe ainmhéid ann tar a lucht chombhainsire. Agus is follas go rabhadar drong don Fhéin ba mó ba arrachta agus ba láidre ioná é. Is uime iomorro do rinneadh Rí Féinnidh dhe ós cionn laochraidhe Eireann, do bhrígh go raibhe a athair agus a sheanathair i gceannas feadhna laochraidhe Eireann roimhe. Adhbhar oile fós fá ndearnadh Rí Féinnidh dhe, do bhrígh gur sháruigh a lucht-comhainsire i bhfios agus i bhfoghluim, i ngaois agus i ngliocas, agus fós i gerionnacht agus i geródhacht i geathláithribh, ionnus gurab tríd sin do hoirneadh 'n-a Rígh Féinnidh é, agus nach ar arrachtas a chuirp ná ar mhéid a phearsan seoch cách. Is é gnáthshluagh do bhíodh ar buannacht fa Fhionn trí catha na Gnáithfhéine, agus trí mhíle san chath, an tan fá síodhach fir Eireann ré chéile. Gidheadh an tan do fhásadh easaonta idir aonlucht d' uaislibh Eireann agus an t-airdrígh, no an tan fá héigean sluagh do chur i nAlbain do neartughadh Dál Riada i n-aghaidh allmhurrach, do bhíodh seacht geatha ag Fionn, ionnus go mbíodh furthainn sluagh aige ré dul d' fhurtacht Dál Riada i nAlbain agus ré hEirinn do choimhead ó fhoirneart eachtrann mar an gceadna.

Do bhíodh cheithre neithe d' fhiachaibh ar gach aon do ghabhthaoi i bhFiannaidheacht do chómhliónadh. An céidní gan cradh do ghabháil ré mnaoi, acht a togha ar a deighbhéasaibh agus ar a tréithibh. An dara ní gan bean do sárughadh. An treas ní gan duine d' éaradh um shéad ná um biadh. An ceathramhadh ní gan aoinfhear dhíobh do theitheadh ré naonbhar laoch.

Ag so sios na coinghill oile do chuir Fionn mac Cumhail sna grádhaibh gaisce fá héigean do gach aon

do ghabháil sul do glacfaidhe i bhFiannaidheacht é. An céadchoinghioll: ní gabhthaoi fear san bhFhéin i mórdháil Uisnigh ná i nAonach Tailltean ná i bhfeis Teamhrach, nó gu dtugadh a athair agus a mhathair agus a chinne agus a ghaolta slánadh uatha gan a bhás d' agradh ar neach oile go bráth, ionnus nach biadh a fhuil ré duine ar bith da dhioghail acht é féin; agus dá ndearntaoi uile mhóra leis-sean gan a charaid d' agradh ann. An dara coinghioll: ní gabhthaoi neach san bhFéin go beith 'n-a fhile dhó, agus go ndéineadh dá leabhar déag na filidheachta. An treas coinghioll: ní gabhthaoi fear san bhFéin go ndearntaoi láthair logmhór do soicheadh ós cionn a ghlún dó, agus do cuirrthí innte é, agus a sciath leis, agus fad láimhe laoi ch do chrann chuill 'n-a láimh; naonbhar laoch do thigheacht chuige go naoi sleaghaibh leo, agus naoi n-iomaire eatorra agus é, agus no caithtí leo a naoi sleagha i n-aoinfheacht ris, agus dá ngointí tar an scéith agus tar an gcrann geuill é, ní gabhthaoi i bhFiannaidheacht é. An ceathramhadh coinghioll: ní gabhthaoi fear san bhFhéin go ndearntaoi fighe fhuilt air agus go gcuirthí tré choilltibh iomdha é, go dtigidís an Fhian uile 'n-a dhíaidh ar tí a ghona, agus ní bhiadh d' aghaidh eatorra acht aonchrann, agus dá mbeirthí air do gointí é. An cúigeadh coinghioll: ní gabhthaoi fear san bhFhéin dá gcriothnuighdís a airm 'n-a láimh. An seiseadh coinghioll: ní gabhthaoi fear ionnta dá dtugadh craobh san choill dlaoi da fholt as a fhighé. An seachtmhadh coinghioll: ní gabhthaoi fear ionnta dá mionuigheadh crann críon fá n-a chosaibh. An t-ocht mhadh coinghioll: ní gabhthaoi fear ionnta, muna lingeadh tar chrann buth comhard re n-a éadan agus muna gcromadh fá chrann budh coimhíseal ré n-a

ghlún, tré iomad lúith do bheith n-a chorp. An naomhadh coinghioll: ní gabhthaoi fear san bhFhéin muna dtugadh dealg as a chois le n-a láimh gan toirmeasc a reatha uime. An deichmhadh coinghioll: ní gabhthaoi fear ionnta muna dtugadh móid don Rígh Féinnidh fá bheith díleas urramach dhó. ·

AONAICHEAN NA H-EIREANN.

Do thogaibh Tuathal Teachtmhar Tlachtgha san mír don Mhumhain atá leis an Midhe, agus is ann sin do horduigheadh Teine Thlachtgha mar a geleachtaoi leo draoithe Eireann do chruinniughadh is do choimhthionól oidhche Shamhna do dheanamh iodhbartha do na huile déibh. Is ann san teinidh sin do loiscthí a n-iodhbartha leo agus fá héigean i bpéin chánach teinnté Eireann do mhúchadh an oidhche sin, agus ní lámhadh neach d' fhearaibh Eireann teine d' adhnadh acht ón teinidh sin; agus gach teine do bhíodh ar n-a hadhnadh aiste i nEirinn do bhíodh screapall nó trí pinginne ag rígh Mumhan do chíos uirre do bhrígh gurab don mhír ráinig ón Mumhain don Mhidhe an fonn ar a bhfuil Tlachtgha.

Do rinne an dara longphort san mír ráinig do Chúigeadh Connacht é, mar atá Uisneach mar a mbíodh comhdháil choitcheann fhear nEireann ar a dtugtaoi Mórdháil Uisnigh; agus um Bealltaine do bhíodh an t-aonach soin ann mar a geleachtaoi leo malairt a maoine is a n-earradh is a séad do dhéanamh fá seach. Do cleachtaoi leo fós iodhbartha do dhéanamh don airddia da n-adhradaois da ngairthí Béil, agus fá gnáth

leo dá theine do dhéanamh i n-onóir do Bhéil i ngach tuaithe i nEirinn, agus deibhléan da gach cinéal spréidhe da mbíodh san tuaithe do thiomáin idir an dá theinidh mar urchosc da gcaomhna ar gach galar feadh na bliadhna soin; agus is ón teinidh sin do-níthí i n-onóir do Bhéil ghairmthear Bealltaine don fhéil ar a bhfuil lá an dá apstal mar atá Pilip agus Séamus; Bealltaine .i. Béilteine no teine Bhéil. Do bhíodh fós each is earradh gach flatha tigeadh i mórdháil Uisnigh uatha do rígh Connacht mar chíos, do bhrígh gurab don mír ráinig ó Chúigeadh Connacht ris an Midhe an áit 'n-a bhfuil Uisneach.

An treas longphort do thogaibh Tuathal, Tailte a ainm, atá san mír ráinig do Chúigeadh Uladh ris an Midhe, agus is innte do-níthí aonach Tailltean mar a gceanglaois fir Eireann cleamhnas is cáirdeas ré chéile; agus is soibhéasach an nós do bhíodh eatorra san chomhdháil sin, mar atá na fir ar leith leo féin agus mná ar leith don taoibh oile agus a n-aithreacha is a máithreacha ag snadhmadh eatorra go bpóstaoi ré chéile gach lánamhain díobh do roicheadh i n-eachtaibh is i gconnarthaibh a chéile.

Tar ceann iomorro gurab é Lughaidh Lámhfhada do thionnscaoim aonach Tailltean ar dtús mar chuimhniughadh bliadhna ar a bhuinte féin Tailtín inghin Mhaghmhóir rí Easpáinne fá bean Eochaidh mac Eirc rí déidheanach Fhear mBolg—ar mbeith trá do Thailtín ar n-a hadhnacul lé Lughaidh san tulaigh sin do commóradh aonach Tailtín leis mar násadh nó mar chuimhniughadh uirre, gonadh uime sin do gairthí Lughnasa .i. násadh no cuimhniughadh logha dhon céadlá d' August ar a bhfuil féil Ghéibheann Pheadair

aniú—tar ceann go raibhe feart is aonach Tailltean ann ó aimsir Lughdheach Lámhfhada maseadh ní raibhe Tailte 'n-a ríoghphort go haimsir Thuathail Teachtmhair. Do bhrígh iomorro gurab don mír do beanadh do Chúigeadh Uladh an áit i bhfuil Tailte is ag rígh Uladh do bhíodh cíos aonaigh Thailtean. Ag so suim an chíosa soin, mar atá uinge d' airgead ar gach lánamhain do bhíodh ar n-a bphósadh ann.

An ceathramhadh ríoghphort Teamhair atá san mír ráinig do Laighnibh ris an Midhe mar a geleachtaoi Feis Teamhrach do dhéanamh gacha treas bhliadhain, iar ndéanamh a n-iodhbartha da n-uile déibh i dTlachtgha (amhail adubhramar) ré hucht na ríoghdhála soin da ngairthí Feis Teamhrach mar a geleachtaoi leo reacht is nóis d' ordughadh, is fromhadh do dhéanamh air annálaibh is ar sheanchus Eireann; ionnus an mhéid do bhíodh dearbhta dhíobh go scriobhdaois ardollamhain iad i Rolla na Ríogh da ngairthí Psaltair na Teamhrach, agus gach nós no gach seanchus oile do mbíodh i nEirinn nach bíodh do réir an phrímhleabhair sin ní bhíodh cion fíriune ortha.

NA DRUIDHEAN

O tharla dhuinn labhairt ar na draoithibh anuso, measaim gurab oircheas dúinn labhairt ar chuid da ndálaibh agus go háirithe ar a n-iodhbartaibh agus ar a ngeasaibh mar bhus follus i n-ar ndáidh. Atáid iomorro ré a bhfaicsin i nEirinn aniú i n-áitibh iomdha 'n-a sead-chomharthaidhibh ó aimsir na Págántachta iomad de leacaibh ró-leathna agus galláin chloch ag a

n-íomchar, agus is díobh ghairmthear 'sna seinleabhraibh altóire iodhluidhe, agus leapthacha na Féine ghaireas an pobal coitcheann díobh, do bhrígh nachfeas dóibh créad fár horduigheadh iad. Is ar na haltóiribh-se do cleachtaoi i n-allód leis na draoithibh .. n-íodhbarta do dhéanamh maille ré marbhadh a mbocán a dtarbh agus a reitheadh, agus na draoithe féin do thigheacht ar a nglúnaibh fá shileadh fhola na hiodhbarta da nglanadh féin † shalachar a gcean, amhail do-níodh an t-ardshagart i measc an chinidh Iúdaidhe an tan théideadh fa dhroichead na hiodhbarta do léigean fhola na hiodhbarta do rith air féin. Gonadh de sin do gairthí *Pontifex* .i. droicheadóir dhe.

Dála na ndrúadh, is é feidhm do-nídís do sheicheadhaibh na dtarbh n-íodhbarta a geoimhéad re hucht bheith ag déanamh *conjunction* nó ag cur na ndeamhan fá gheasaibh, agus iomdha céim ar a gcuirdís geasa orra, mar atá silleadh ar a scáile féin i n-uisce, nó ré hamharc ar néallaibh nimhe, nó ré foghar gaoithe nó glór éan do chlos. Gidheadh an tan do cheileadh gach áisig díobh sin orra, agus fá héigean dóibh a ndícheall do dhéanamh, is eadh do-nídís cruinnchliatha caorthainn do dhéanamh agus seachadha na dtarbh n-íodhbarta do leathadh orra, agus an taobh do bhíodh ris an bhfeoil do chur i n-uachtar díobh, agus dul mar sin i muinighin a ngeas do thoghairm na ndeamhan do bhúain scéal díobh, amhail do-ní an togharmach¹ san chiorcaill aníú; gonadh de sin do lean an sean-fhocal ó shoin adeir go dtéid neach ar a chliathaibh fis an tan do-ní dícheall ar scéala d' fhagháil.

conjuror

high priest

NA LOCHLANNAICH AN EIRINN

Ag so síos gu cumair do mhoghsaine Gaedheal fá Lochlonnaibh, is an cíos is an cháin do bhíodh orra, mar atá rí ar gach triúcha chéad i nEirinn do Lochlonnaibh, is taoiseach ar gach tuaith is abb ar gach cill, maor ar gach baile, ruaithneach nó buanna ar gach toigh, is gan uiread eoin chirce da mhaoín féin ar chumas fhir an tighe, agus muna mbeith acht an aonghamnach istigh ní bhfuigheadh an naoidhin aonoidhche ná an galrach a bainne, acht a choimhéad don bhuanna; agus muu budh sásuighthe é do-bheireadh fear an tighe ris san oireachtas i ngeall ré n-a bhuanacht. Do bhíodh uinge d' ór gacha bliadhna ag Lochlonnaibh ar gach fear i nEirinn nó an tsrón ón cheann. Ní bhíodh iomorro brat ná éadach ar thighearna ná ar bhanfhlaith, acht éadaighe is brait athchaithte na Lochlonnach; gan neart léigheann do theagasc ioná eagailse d' aithidhe acht Lochlonnaigh 'n-a dteamplaibh is na ndúntaibh, gan sruithe gan cléirigh gan leabhair náid mionna i reighléis ná i mainistir da n-eagla, gan file gan feallsamh gan oirfideach ag leanmhain dlighidh na dúthchasa, gan inghean ríogh ná tighearna ná taoisigh ré cur síoda na gréis, gan mac ríogh ná taoisigh ag foghlaim lúith ná lámhaigh, gan fleadh ná féasta da caitheamh idir cháirdibh acht an fuigheall do bhíodh d' éis Danar da sásughadh féin di.

Do bhí do thruime na daoirse-se Lochlonnach ar Gaedhealaibh gur ghabh tuirse mhór fir Eireaun uile; is ar t-iarmhar da geléir do mhair is do bhíodh ag a ndíslughadh féin i gcoilltibh is i n-ionadhaibh dia-mhaire go dearóil ag tabhairt a mbeathadh as go

cráibhtheach, do ghuidheadar Dia go dúthrachtach fá iad féin d' fhóirithin ó an-fhlaitheas Turgésius. Do troisceadh fós leo air, agus tugadar fá deara ar gach tuatha fíréanta do bhí umhal dóibh an ní céadna do dhéanamh. Agus do éist Dia ré n-a nguidhe maille ré Turgésius do thabhairt ar chumas na nGaedheal, amhail chuirfeam síos do láthair annso.

b. 941
d. 1014

Clonliffe

Revised Irish Text, G. of Ireland 1002

GNÍOMHARAN BHRIAIN MIC CINNEIDIDH

Dála Bhriain mic Cinnéididh, ar mbeith 'n-a rígh Eireann dó, is iar dtraothadh Lochlonnach leis, is lánmhór na commaoine do chuir ar Eirinn, amhail léaghthar i leabhraibh an tseanchusa. Ag so síos go cumair cuid do na commaoinibh céadna:

An dtús do hathnuaidheadh is do tógbhadh eagailse leis, agus tug a chill féin da gach cléireach do réir a chéime is a cheirt uirre. Do thogaibh is do orduigh scola coitcheanna ré múnadh léighinn is na n-ealadhan ar cheana; agus fós tug luach leabhar is costas da gach aon ag nach raibhe costas, do thogfadh leanmhain ac léigheann. Tug fós saoirse dá dtighearnaibh is da bhflathaibh fearainn; is gach éadail ráinig ó Lochlonnaibh é, do bhronn do Ghaedhealaibh í; agus gach daoirse da raibhe ar Ghaedhealaibh ag Lochlonnaibh, do thogaibh Brian díobh uile í; agus gach fearann dar bhean Brian amach do Lochlonnaibh lé neart a láimhe, ní d' aon da chine féin tug é, acht tug gach críoch da gach cine dar dhual í i nEirinn.

Is e Brian fós tug sloinntte fá seach ar fhearaibh Eireann ar a n-aitheantar gach síltreabh fá seach dhíobh. Is le Brian mar an céadna do tógbhadh

teampull Chille Dálua is teampull Inse Cealltrach agus do hathnuaidheadh cloictheach Thuama Gréine. Do tógbhadh iomorro le Brian iomad droichead is tóchar is slighthe móra, is do cumhduigheadh is do cóirigheadh dúinte is daingne is inseadha is oiléin leis. Is i bhflaitheas Bhriain iomorro táinig aoinbhean 'n-a haonar ó Thuinn Tuaidhe go Tuinn Cliodhna theas, agus fail no fáinne óir ar slait ré a hais aice; agus ní bhfuair a slad ná a sárughadh, tré ghéire smachta Briain ar Eirinn; gonadh uime sin do rinne an file an rann-so:

O Thoruidh go Cliodhna chais,
Is fáil óir aice ré a hais,
I bhflaith Bhriain thaoibhghil nach thim,
Do thimchil aoinbhean Eirinn.

Do bhí Eire amhlaidh sin go saidhbhir sona síothchánta ar feadh an dá bhliadhan déag do bhí Brian 'n-a rígh uirre.

Is urusa a aithne ar an dteist-se do-bheirid na seanchaidhe ar Bhrian nar dhlighteach anfhlaith do ghairm dhe, óir ní do réir a thoile nó a neirt do rinne follamhnughadh na críche ré linn bheith i bhflaitheas dó, acht do réir reachta is dlighidh na críche. Oir is é is anfhlaith ann an tí do-ní follamhnughadh nó riagh-lughadh do réir neirt is ní do réir cheirt; agus ó nach mar sin do rinne Brian, acht do réir cheirt is reachta, ní hiontugtha anfhlaith air.

*W. Torach
y. Torach, Torach
d. Torach*

*Torrey Isle of N.W.
Coast of Donegal*

FOIRM NAN URNUIGH

[Anns a' bhliadhna 1567 chuireadh an clò le Maighistir SEON CARSUEL, easbuig Innse-gall, *Foirm na nUrrnuidheadh*, &c., air eadar-theangachadh o'n Bheurla mar a tha i ann *Liturgy* Iain KNOX. B'e so an ceud leabhar a chuireadh an cló anns a' Ghàidhlig Albannaich, agus cha'n 'eil r'a fhaotainn a nis ach au t-aon leabhar coimhionta de 'n cheud chlà-bhualadh, agus is ann an leabharlann Diuc Earra-ghaidheal a tha an leabhar sin. Chuireadh leabhar Mhaighistir Carsuel a mach a rithis anns a' bhliadhna 1873, fo làimh an Ollaimh Urramaich Tomás Mac Lachlainn an Dun-éideann. Gheibhear an so sios an clar-innsidh, an tiodhlacadh, agus earraun air a tarraing o'n roimh-ràdh.

Rugadh EGIN CARSUEL an sgìre Chill Martainn an Earra-ghàidheal mu'n bhliadhna 1520, agus chaochail e anns a bhliadhna 1572.]

Foirm na Nurrnidheadh agus freasdal na Sacramuin-teadh, agus foirceadul an chreidimh Chrìstuidhe ann so sios. Mar ghnáthuighear an eagluisibh Alban do-ghràdhuigh agus do-ghlac soisgel díleas Dé taréis an fhuair chreidimh do-chur ar gcúl. Ar na dtarraing as Laidin agus as gaill-bherla in Gaoidheilg le M. Seon Carsuel, ministir Eagluise Dé a griochoibh Earra-gaidheal, darab comh-ainm easbuig Indseadh Gall.

Ni h-éidir le h-énduine fundamuint éile do tsuidhiughadh acht an fhundamuint atá ar na suidhiughadh .i. Iosa Crìosd.
1 Cor. 3.

Do-buaileadh so a gcló in dún Edin darab comh-ainm dún monaidh an .24. lá do'n mhìs Aipril 1567,

LE ROIBEARD LEKPREVIK

to - ind - anaj - part

An Tiodhlacadh.

*

Do'n Triath chumhachtach cheirtbheitheach chiuinbhriathrach, do Ghiolla-easbuig Ua nDuibhne, Iarlla Earra-gaoidheal, agus tighearna Ladharna, agus Ardghiuisdís na h-Alban darab comh-ainm Liuetenanda a geriochaibh oilen Indseadh Gall, agus Ard-cheand teaghluigh na righruidhe Albanuidhe atá M. Séon Carsuel Ministir Tsoisgeil Dé ag guidhe agus ag gérat^{ach} Dé go diochra dúthrachtach fa spioraid an ghlicais agus na tuigse do-neartughadh agus domhédughadh and maille ri sonas suthain d'ihghail dó

usually trading

O DHIA ATHAR tré IOSA CRIOSD AR TIGHEARNA.

EBISTIL THIODHLAICTHE

Nós oirrdheire onorach atá fós agus do bhí riamh ar buil aig na daoinibh ghnáthuigheas saothair no obuir do dhénamh do chum an t-saothair sin do dhul a dtarbha do na poibleachaibh agus do na cineadhachaibh agus d'a sliocht agus d'a lorg ina ndiaidh, toradh an t-saothair-sin do thiodhlucadh do na tighearnaibh no do na cáirdibh no do na cumpanachaibh réra cosmhula an saothair-sin féin, agus as feárr d' airidhe air, agus as mó ar am bi cumaoin ghráidh fhir dhenta an t-saothair. Atáim-se, a thriath tairise agus a thighearna dingmhalta, ag leanmhuinn a nása so go feadh mo chumhachta, agus ag a thuigsin cosamhlachd* an adhbhair-se ri t'indtind dhiadha-sa agus h-feabhus d'airidhe ar dheagh thiodhlucadh agus méd do chomaoine gráidh imarcaidh oram, agus ar an adhbhar-sin do condcus damhsa gur bh'indenta damh an saothair

W. mair, character
: mair : fuath
: mair : fuath
: mair : fuath

W. mair, character
m. in Se.
f. in Se.

usually trading

2
1

* at understanding it, viz. the agreeableness.

W. mair, character

beag-sa, neoch as céd-toradh dom intleacht do thoirbheart agus do thiodhlucadh duitse, a thighearna, Oir do dhearbh do bheatha dhíadha-sa o aois do leanbachta dúinne go bhfuil an t-adhbhar diadha-sa cosmhuil rit. Agus fós do dhearbh truime an eire do ghabhais ort ag cathughadh an aghaidh na druinge ler bh' áil an soisgel naomhtha do chur ar gcúl hfeabhas d'airidhe air gun sin do dhul ar neifni choidhche, agus gun t-ainm oirrdheirc-se do dhul ar dearmad go deireadh an domhain. ✓ Agus ge táid naimhde na fírinde go mi-náirech ag a rádha nach dlighfedis na prindsadha no na tighearnaidhe saoghalta cúrum do bheith orrtha a dtimcheall hsoisgeil Dé no a dtimcheall dhroch chreidimh do sgris, is feárr do thuig tusa an fáidh naomhtha ina bhriathraibh iná mar-sin .i. Daibhith, neoch iarras ar prindsaghaibh na talmhun beith eólach neamh-ainbfeasach sa lagh dhiadha.

Do chind leat-sa, a thighearna, gach obair agus gach ard tsothair d'ar thinnsgain tu, tré rath an spiraid naoimh, agus le eólas an sgribtuir dhiadha, gun féchain do chundtabhairt no do ghábhadh no do ghuasacht do raibh oraibh .i. sgris fuar-chreidimh agus fuar-chrádhbhaidh agus losgadh dealbh, agus droch-eisimlara agus leagadh agus lán-bhriseadh altór agus inodh a ndéntaoi iadhbarta bréige do bhunadh; agus sgris méirleach agus mi-bhésach agus foghla agus foireigne. Agus na dhiaidh sin médughadh agus mór chumbdach agus onorughadh na h-eagluisi Crísduidhe go comhlan. Oir is buaine dhuit an caithreim-si a bfiadhnuisi Dé, iná gach caithreim saoghalta oile mar atá creachadh agus comhlomadh na gcomharsand agus na geoigriche, agus marbhadh agus mór-mhudhughadh a ndaoine agus losgadh agus lán mhilleadh an aitreabh agus an áras.

3/1 luch

#

x "when we see the things printed in the press, how many
and how quick, each one of them, without tending its eye, it
completed thereby"

✓ Acht atá ní cheana, is mór an leathtrom agus an
uireasbhuidh atá riamh orainde, Gaoidhil Alban agus
Eireann, tar an gcuid eile don domhan, gan ar
gcanamhna Gaoidheilge do chur a geló riamh mar átaid
a gcanamhna agus a dteangtha féin a geló ag gach uile
chinél dhaoine eile sa domhan, agus atá uireasbhuidh
oraind, gan an Biobla naomhtha do bheith a geló
Gaoidheilge againd, mar tá sé a geló Laidne agus Berla
agus i ngach teangaidh eile o sin a mach agus fós
gan seanchus ar sean no ar sindsear do bheith mar an
gcédna a geló againd riamh, acht ge tá cuid éigin do
tseanchus Ghaoidheal Alban agus Eireann sgríobhta a
leabhruibh lámh, agus a dtamhlorgaibh^x fileadh agus
ollamhan agus a sleachtaibh suadh. Is mór-tsaothair
sin re sgríobhadh do láimh, ag féchain an neithe
buailtar sa chló ar a brisge agus ar aithghiorra bhios
gach én ní dhá mhéd da chriochnughadh leis. ✓ Agus is
mór an doille agus an dorchadas peacaidh agus aineolais
agus indtleachta do lucht deachtaidh agus sgríobhtha
agus chumhdaigh na Gaoidheilge, gurab mó is mian
leó agus gurab mó ghnáthuigheas siad eachtradha
dimhaoineacha buairdheartha brégacha saoghalta do
cumadh ar Thuathaibh Dé Dhanond agus ar Mhacaibh
Mileadh agus ar na curadhaibh agus Fhind mhac
Cumhaill gona fhianaibh agus ar mhóran eile nach
airbhim agus nach indisim andso do chumdach agus do
choimhleasughadh, do chiond luadhuidheachta dimh-
aoinigh an tsaoghail dfaghail doibh féin, iná briathra
dísle Dé agus slighthe foirfe na fírinde do sgríobhadh
agus do dheachtadh agus do chumdach. Oir is andsa
leis an tsaoghal an bhrég go mór iná an fhírinde, da
dhearbhadh gurab fíor an abraim dobheirid daoine
saoghalta ceandach ar an mbréig agus ní háil leó an

records of the
learned.

Part Two

x < tabhall - large, a writing staff
writing 1734 tabular staff
< L. tabula

X 20 | ed. m. 2. | T. 17: Cella ('Stadt') unterrichtet Kym
cad. Vestung' ne cae 'Stadt (die Briten, hatten sich überwat,
castra | bils als *castra bils als *castra mundgerecht gemacht).

fhírinde do chluisdin an asgaidh. Cuid mhór eile d'ar nainbfios agus d'ar n-aineolas an drong-sa adubhramar romhaind, díth teagaisg fhírind'gh oraind, agus leabhar maith neoch do thuigfedis cách go coitcheand as am briathruibh féin, agus as a dteangaidh ghnáthaidh Ghaoidheilge.

Acht chena do fhosguil Dia na nuile chumhacht, agus Rí na ndúl agus na nárchaingeal róid agus slighthe suaithenta agus doirsi dhúine anois, da chur a gcéill dúinn go bfuil ceadaighthe againd an sgríobhtuir diadha do léghadh agus do thuigsin agus do chur a gcéill dona poibleachaibh. Agus fós go bfuil foirm agus brígh na nurrnaidheadh agus modh freasdail na Sacramuinteadh agus foirceadal an chreidimh Crísdaidhe arna chur an eagar dúinn ó na braitheachaibh Crísdaidhe do bhí sa chathraigh dara combhainm Geneva. Acht atá ní cheana, da-bfaicind duine éigin do thaobh Ghaoidheal Alban no Eireann, do ghebhadh do lámh an uiread-sa do chuidiughadh do dhéanamh re h-eaglais Dé, an leabhar beag-sa do chur a geanamhain Ghaoidheilge asa tuigfedís cách e, do badh maith lium é. Agus ní rachaind féin a seilbh an tsaothair-se do dhéanamh. Agus o nach bfuaras sin, agus matá sé and nach aithnidh dhamh-sa é fós, do ghabhas féin do lámh ar gradh Dé agus na h-eagluise meisneach is mó iná mhac-faind agus mo chumhachta do dhéanamh. In dóchas go gcuideochadh Día lium im uireasbhuidh agus im aineolas.

Acht cheana saoilim fós nach bfuil imarcaidh no easbhuidh andso acht mar tá sé a gló na Laidne agus an Ghaill-berla, acht mura bfuil uireasbhuidh no iomarcaidh and do réir dheachtaidh no cheirt na bfileadh ar an nGaidheilg. An ní ar nach bfuil feidhm no foghnamh ag an sgríobhtuir dhiadha air,

agus is tearc neach aga bfuil ceart canamhna na Gaidheilge, agus ní nAlbain a mháin acht anEirind féin acht mura bfuil sé ag beagan d'aois ealadhna mhaith re dán agus re seanchus, agus ag méid éigin do mhacaibh maith leighind, agus arna adhbhar-sin da bfaghadh saoi re h-ealadhain locht sgríobhtha no deachtaidh sa leabhar bheag-sa, gabhadh sé mo leithsgél-sa, oir ní dhearrna mé saothar no foghlum sa nGaidheilg acht a mháin mar gach nduine don pobal choitcheand. Acht cheana, do gheibhid na daoithe agus na bromanaigh lochta imarcacha is na neithibh bhios gan locht gan uireasbhuidh, agus leigidh siad a négoir tharrsa gan an locht bhios go follas indte dfaicsin. Agus ní hand sa chóir bhios an locht adeirid-sean do bheith indte acht iondta-san féin; ar an adhbhar-sin ní ghébha mé cumairce na buidhne-sin, acht ge lionmhar iad, agus ní dhéna mé cothughadh le h-ainbfios do réir mo thoile no mo mhiana féin, agus ní mó do bhéra mé tarcaisne no toibheum do neach oile, no ghébhas tnúth no formad mhé da ndénadh sé ni is fearr iná martá im chumhachtaibh féin do dhénamh. Oir atáim ag admhail go bfuil sin so-dhénta, acht cheana madh áil le Día so do dhénamh maitheasa no tarbha don eagluis, agus mise do mharthain, do dhéna mé tuilleadh saothair do chur na dhiaidh so. / Día na nuile chumhachd do deónughadh a sbioraidí naomhtha féin dúinne agus daoibh-se, a bhráithreacha agus a tseathracha inmhuine, agus d'ar dteagasg do dhénamh a thoile diadha-sun, agus d'ar seachna ar anemhthoil do dhénamh, tré impidhe agus tré fhuraileamh Crísd ar dtighearna agus ar naon Tslanaighthoir agus ar naon aidhne agus ar naon teachtaire.

BÍODH AMHLAIDH

sub-said-
besiege

COIR-FHEARAINN BHRIAIN MAC AOIDH

[Thugadh a' chòir-fhearainn so le MAC DHOMHNAILL NAN EILEAN do Bhrian Bhicaire Mhac Aoidh air fearann an Ile, anns a' bhliadhna 1408. Tha i air a sgrìobhadh air stiall de chraicinn goibhre, agus fhuaradh i an làimh Iain Mac Aoidh (no Magaoidh) an siorramachd Aonдруim an Eirinn, duine a bha a shinnsair a' leantainn Chlann Domhnaill Aonдруim. Tha an craicinn so a nis air a ghleidheadh an Tigh-tasgaidh nan còirichean an Dun-éideann, agus tha dealbh dheth r'a fhaicinn anns an leabhar *National Manuscripts of Scotland*, II., 59. Ged is i so an aon chòir-fhearainn a mhaireas sgrìobhta an Gàidhlig, tha e coltach gu'n deachaidh móran tuilleadh a sgrìobhadh, agus is mór am beud agus an call nach 'eil a lathair dhiubh an diugh ach an té so.]

An Ainim De Amen

Atáimse Mac Domhnaill ag bronnagh 7 tabhairt én mhairg dég go leith dfearann uaim pfhéin agus om oighribh do Bhrian Bhicaire Mhagaodh agus da oighribh na dhiaigh go siorthuighe suthain ar son a sheirbhise . . . damh pfein agus dom athair romham, agus so air chunnrag agus air chonghioll go tteobhraidh sé féin agus iadsan damhsa agus dom oighribh am dhiaigh go bliadhnamhail ceithre bá ionmharbthha chum mo thighe, agus acás nach biadh na báth soin ar faghail bhearadh an Brian huas agus oighriogh dhomhsa agus dom oighribh am dhiaigh dá mharag agus dá fhichit marg ar son na mbó cceadna huas.

Agas ar na habharuibh ccéadna atáimse dom cheangal féin féin 7 ag ceanghal moighriogh um dhiaigh go deiriodh an bheatha na fearainn soin moille re na

* Dr. Bruce (1782) writes in his paper, "The original of this charter was in the hands of the Earl of Argyll, but he has since sold it to the Earl of Argyll, who has since sold it to the Earl of Argyll."

Land in parish of Kildallon on E. side of Bally
The water has been fresh
on the
Còir-fhearainn Bhriain Mac Aoidh 183

dtoruibh mara agas tíre do sheasamh agas do chongh-
bhail don mBhriain Bhiocaire Mhagaodh huas agas da
oighribh go siorthuighe na dhiaigh mar an céadna,
agas as iad so na fearainn thugas dhó féin agas da
oighribh go brách, iadhon Baile bhicare, Machaire, learga
riabhoige, Ciontracha, Graftol, Tocamol, Wgasgog, Dá
ghleann Astol, Cracobus, Cornubus, agas Baile
Neaghtoin.

Agas ionnas go mbiaidh brígh neart agas láidireacht
ag an mbrontanas so bheirim uaim ceanglam arís me
féin agas moighriogh go siorthuighe fo ccunrag so do
sheasaibh agas chonghbhail don mBhriain* reimhráite
agas do oighribh na dhiaigh go deiriogh an bheatha le
cuir mo lámhe agas mo shéala sios an so a laithair na
bfhiaghain so so sios, agas an séiseamh lá do mís na
bealtuine agas an bhliadhan so do bhreith Chríosta míle
ceithre céd agas a hocht.

McDOMHNAILL

^a
EOIN X MAC DOMHAILL,
Chomhartha.

^a
PAT X M'ABHRIUIN,
Chomhartha.

x
FERCOS MACBETH.

^a
AODH X M'CEI,
Chomhartha.

Handwritten notes at the bottom of the page, including a date '19. 11. 1852' and references to 'the Parish of Bally' and 'the water has been fresh'.

LEABHAR ABAID DHEIR

[Bhuineadh *Leabhar Dhéir* do Mhanachainn Dhéir am Buchan, a chaidh shuidheachadh, a réir aithris an leabhair fhéin, le Colum Cille agus le Drostan. Anns an leabhar tha an soisgeal a réir Eoin agus cuid de na soisgealan eile an Laidinn, ach air trì no ceithir duilleagan agus air oir dhuilleagan eile gheibhear air a sgrìobhadh anns an t-seann Ghàidhlig eachdraidh no beul-aithris air suidheachadh na manachainne agus cuimhneachain air tiodhlaicean a rinneadh dhì le tighearnan na dùthcha. Cha deachaidh a' Ghàidhlig so a sgrìobhadh uile aig an aon àm. Tha e coltach gu robh cuid dhi air a sgrìobhadh goirid as déidh na bliadhna 1000, agus a' chuid eile eadar sin

I

I First Hand

COLUMCILLE 7 Drostan mac Cósgreg a dálta tangator á hI
7 mar roalseg Dia dóib gonice Abbordobair, agus Béde Cruthnec
robo mormær Búchan ar a ginn, 7 esse rothidnaig dóib in
gathráig sáin in sære go bráith ó mormær 7 ó thóéc.

✓ Tangator asáathle sen in cathráig ele, agus doráten ri
Columcille sí, iar fallán dó ráth De; 7 dorodloeg ar in
mormær .i. Bédé gondastabrád dó, 7 ní thárat, 7 rogáb mac
dó galár iar néré na gleréc, 7 robomar[#] acht mád bec. Iar

[^{-eis}] sén dochúid in mormær dattác na glerec gondéndæs ernacde
les in mac gondísad slánté dó, agus dorat i nedbáirt dóib
úá cloic in tiprat gonice chlóic pette meic Garnáit.

[ⁿ] Doronsat in ernacde agus tanic slanté dó; iar sén dorat
Collumcille dó Drostan in chadráig sén, agus rosbenact agus

10 mareb, e expuncted.

o < to - thach - biten

agus 1150. Chuireadh *Leabhar Dhéir* an clò anns a' bhliadhna 1869 air cosdas an *Spalding Club* fo làimh an Ollaimh Iain Stiubhart. Gheibhear an sin dealbhan na duilleagan air a bheil a' Ghàidhlig gu h-iomlan. Chuir an t-Ollamh Alasdair Mac Bheathain a mach e mar an ceudna, an dòigh ro-fhoghlumte, anns an aona leabhar deug de *Transactions of Inverness Gaelic Society*, vol. xi.

Is i so a' Ghàidhlig as sine a tha againn an Albainn, agus air an aobhar sin a mhàin tha i airidh air gach urram uainn. Ach a bharrachd air sin tha an leabhar ag cur móran soluis air seann eachdraidh na dùthcha agus na h-eaglaise. Tha gach facal Gàidhlig a tha anns an leabhair air an cur sìos an so.]

I.

Calum Cille agus Drostan mac Chosgraich a dhalta thàinig (iad) a h-I mar a dh' fhoillsich Dia dhoibh go ruig Obar-dhobhair, agus (is e) *Béde* Cruithneach a bha ('n a) mhorair (air) Buchan air an cionn, agus is e a thiodhlaic dhoibh a' chathair sin an saorsa gu bràth o mhorair agus o thòiseach. Thainig iad 'n a dhéidh sin gu cathair eile, agus thaitinn i ri Calum Cille, oir bu làn de rath Dhe (i); agus dh' iarr (e) air a' mhorair, eadhon *Béde*, gu'n tugadh e dha i, agus cha tug, agus ghabh mac dha galar air (dha) euradh nan cléireach. Air sin chaidh am morair dh' athchuinge nan cléireach gu'n deanadh (iad) ùrnuigh leis a' mhac (chum) gu'n tigeadh slàinte dha, agus thug (e) an ìobairt dhoibh o cloich an tiobrad gu ruig cloich Peit-mhic-Gharnaid. Rinn iad an ùrnuigh agus thàinig slàinte dha. Air sin thug Calum Cille do Dhrostan a' chathair sin; agus bheannaich (e) i, agus dh' fhag am briathar, "cia b'e

agus bha
te rugadh
ach beag

[i mbrethar] foracaib in brether, "gebe tísad ris, na bad blienec buadacc." [Lundacc]
 Tángator déara Drostán ar scartháin fri Collumcille. Rola-
 boir Columcille, "be Déar ánim óhúnn imaic."

* leg. a aiam.

[inacc]

II.

II

Foist Hand

7 Cómgeall mac Eda dorat úa Orti níce Fúrené do
 Columcille agus do Drostán. Moridac mac Morcunn
 dorat pett meic Garnáit agus áchád Toche Temní. agus 7
 ba hé robo mormaír agus robo thosec. Mataín mac 7
 Caerill dorat cuit mormoir i nAlteri, agus Culfí mac 7
 Batín dorat cuit tóiséig. Domnall mac Gíric agus Mal- 7
 brigte mac Chathail dorat pett in mulenn do Drostán.
 Cathal mac Morcunt dorat áchád na glerec do Drostán.
 Domnall mac Rúadri agus Malcolum mac Culeón 7
 doratsat Bidbín dó Día agus dó Drostán. Malcolum 7
 mac Cinathá dorat cuit ríig í bbidbín agus in pett meic. 7
 Gobróig agus dá dabég uactaír Rósábard. Malcolum 7
 mac Moilbrigte dorat ind elere. Málsnecte mac Lulóig
 dorat pett Maldúib dó Drostán. Domnall mac meic
 Dubbacín robaíth na húle edbarta ro⁺ Drostán ar
 thabárt áhule⁺ dó. robaíth Cathál ár a chóir chetna a [chor-]
 cuitíd thoisig, agus dorat próinn chét cec nollice agus 7
 cec case dó Día agus dó Drostán. Cainnech mac meic 7
 Dobarcon agus Cathal doratsator Alterín alla úéthé na
 [cam ne] camone gonice in béith edar da álterin; dorat Domnall
 agus Cathál Etdanin dó Día agus dó Drostán. robaíth
 Cainnech agus Domnall agus Cathál na húle edbarta ri
 [i ssere] Día agus ri Drostán ó thósach go derad issaere o mormaer [mor.]
 agus o thosech eu laithi brátha. [thesach]

* leg. ri
 + leg. thule.

thigeadh ris, na biodh (e) bliadhna ch buadhach.”
Thàinig deoir Dhrostan air sgaradh ri Colum Cille;
labhair Calum Cille “ biodh Deur a ainm o so a mach.”

II.

Comgeall mac Aoidh thug (e) o *Orti* gu ruig *Furene* do Chalum Chille agus do Dhrostan. Muireach mac Mhorgainn thug (e) Peit mhic Gharnaoid agus Achadh *Toche Temni*, agus bu h-e bu mhorair agus bu thòiseach. *Matain* mac *Caerill* thug (e) cuid mhorair an *Alteri* agus *Culii* mac *Batin* thug (e) cuid tòisich. Domhnall mac Girg agus Maol-Brìghde mac Chathail thug (iad) Peit a' inhuilinn do Dhrostan. Cathal mac Mhorgainn thug (e) Achadh nan Cléireach do Dhrostan. Domhnall mac Ruairidh agus Maol-chaluim mac Chuilein thug (iad) *Bidbin* do Dhia agus do Dhrostan. Maol-chaluim mac *Cinatha* thug (e) cuid rìgh an *Bidbin* agus am Peit mhic *Cobroig* agus dà dhabhaich Uachdair *Rosabard*. Maol-chaluim mac Mhaoil-Brìghde thug (e) an Eileirg. *Malsnecte* mac Lulaich thug (e) Peit-Mhaoil-dhuibh do Dhrostan. Domhnall mac mhic *Dubbacin* bhàith (e) na h-uile ìobairtean do Dhrostan air thabhairt a h-uile dha. Bhàith Cathal air a' chor cheudna a chuid tòisich, agus thug (e) proinn cheud gach Nollaig agus gach Càisg do Dhia agus do Dhrostan. Coinneach mac mhic Dhobhar-chon agus Cathal thug (iad) *Alterin alla uethe* na *camone* gu ruig a' bheith eadar dà *Alterin*. Thug Domhnall agus Cathal *Etdanin* do Dhia agus do Dhrostan. Bhàith Coinneach agus Domhnall agus Cathal na h-uile ìobairtean do Dhia agus do Dhrostan o thòiseach gu deireadh an saorsa o mhorair agus o thòiseach gu latha bhràth.

III.

III Third Hand

Gartnait mac Cannech agus Ete ingen Gillemichel
 [mcc] dóratsat pet mecc Cobrig ri cosecrad éclasi Crist agus
 Petir abstoil agus do Columcille agus do Drostan sér ó
 ná hulib dolodib cón á nascad dó Cormac éscob (co 4-a
 [inn] Dunicallenn. in nócmad bliádin rígi Dabid. Testibus [David
 istis: Néctan escob Abberdeon, agus Léot áb Brecini, [Abberde-
 [Maledonni] agus Máledonni mac meic Bead, agus Algune mac Arcill, [nensis]
 agus Ruadri mórmarr Márr, agus Matadin bríthem, agus
 Gillecrist mac Cormaic, agus Malpetir mac Domnaill,
 agus Domongart ferleginn Turbruad, agus Gillecolaim
 mac Muredig, agus Dubni mac Mál-Colaim.

IV.

Dorat Gartnait agus ingen Gillemichel Báll dómin i
 [ipuir] pet ipáir do Crist agus do Colimcilli agus do Drostan.
 Teste—Gillecalline sacart, agus Feradac mac Málbrícin,
 agus Malgirc mac Tralin.

V.

Fifth Hand

Acus bennact in chomded ar cec mormar agus ar cec
 tosech chomallfas agus dansil dan eis.

Donchad mac mec Bead mec Hídid dorat acchad
 Madchór do Crist agus do Drostan agus do Choluim cille
 in sóre go brád. Malechí agus Comgell agus Gillecrist [Gille
 [testis] mac Fingúni innáienasi in testus, agus Malcoluim mac [Crist]
 Molíni. Cormac mac Cennedig dorat gonige scáli
 merlec. Comgell mac Cáennaig táesec clande Canan
 dórat do Crist agus do Drostan agus do Choluim cille
 [gorthe] gonige in gort lie mór i gginn in fíus is nesu d'aldin ggim

fris(?)

III.

Gartnaid mac Choinnich agus Eite inghean Ghille-Mhicheil thug (iad) Peit mhic *Cobrig* ri coisrigeadh eaglaise Chriosd agus Pheadair abstoil agus do Chalum Chille agus do Dhrostan, saor o na h-uile dholaidhean le an tabhairt do Chormac easbuig Dhun-Chailleann, an ochdamh bliadhna de uachdranachd rìgh Daibhidh. Testibus istis: Neachdan easbuig Obair-dheadhain, agus *Léot* ab *Brecini* agus *Maledonni* mac mhic Bheatha, agus *Algune* mac *Arcill*, agus Ruairidh morair Mharr, agus *Matadin* britheamh, agus Gille-Chriosd mac Chormaic,, agus Maol-Pheadair mac Dhomhnaill, agus *Domongart* fear-leighinn *Turbrud*, agus Gille-Chaluim mac Mhuirich, agus *Dubni* mac Mhaoil-Chaluim.

IV.

Thug Gartnaid agus inghean Ghille-Mhicheil *Ball domin* am Peit-*ipair* do Chriosd agus do Cholum Chille agus do Dhrostan. Teste: Gille-*Calline* sagart agus Fearadhach mac Mhaoil-Bhricein agus Maol-Girg mac *Tralin*.

V.

Agus beannacht a' Choimhdhe air gach morair agus air gach tòiseach (a) choimhlionas (e) agus do'n sìol 'n an déidh.

Donnchadh mac mhic Bheatha mhic *Iidid* thug (e) Achadh *Madchor* do Chriosd agus do Dhrostan agus do Cholum Chille an saorsa gu bràth. *Malechi* agus *Comgell* agus Gille-Chriosd mac Fhionghain ann a fhianais an teisteas, agus Maol-Chaluim mac *Molini*. Cermac mac Chinn-éidigh thug (e) gu ruig Sgàlan Mhèirleach. *Comgell* mac Choinnich tòiseach chloinne Chanan thug (e) do Chriosd agus do Dhrostan agus do

alenn ó Dubucí gó Lurcháirí etar sliab acus achad [i ssæri
 o thesseach cu bráth, acus a bennacht ar each én [hen]
 chomall(fas) ar a es cu brath acus a mallact ar cach én [cac]
 ticfa ris.]

VI.

V Second Hand.

[Colban] Robaid Colbain mormær Buchan acus Eua ingen [in mormær]
 Garnait a ben phústa acus Donnachac mac Sithig
 [Morguinn] toesech clenni Morgainn na huli edbarta rí Día acus rí
 Drostan acus ria Colum cilli acus rí Petar apstal o na
 [dabach] hulib dolaidib ar chuit cetri dabac do ni thíssad ar
 ardmandaidaib Alban cu cotchenn acus ar hardchellaib.
 [tes.] Testibus his: Brocein acus Comac abb Turbruaid, acus
 Morgunn mac Donnchid acus Gilli-petair mac Donn-
 chaid, acus Malæchín, acus da mac Matni, acus mathe [Matin]
 Buchan huli naiaidnaisse in Helaín.

VII.

Rubric

Hisund dubeir sacorfaice dau.

VIII.

Colophon

For chubus caich duini im bia arrath in lebrán colli
 aratarra bendacht for anmain in truagáin ro-d-scribai.

* This is an expansion (v. Gordelica; T₂SI, xi, 148).
 Read dubeir (2 sg); dubeir is 3 sg.

Chalum Chille go ruig an *gort lie* mór an ceann *in fius* as neasa d' Alltan Alenn o *Dubuci* gu *Lurchari* eadar shliabh agus achadh an saorsa o thòiseach gu bràth, agus a bheannachd air gach aon a choimhlianas (e) 'n a dhéidh gu bràth agus a mhallachd air gach aon a thig rìs.

VI.

Bhàith *Colbain* morair Bhuchan agus Eubha (?) inghean Gharnaid a bhean phòsda agus Donnchadh mac Shithich tòiseach chloinne Mhorgainn na h-uile ìobairtean ri Dia agus ri Drostan agus ri Colum Cille agus ri Peadar abstol o na h-uile dholaidhean air chuid cheithir dhabhach de na thigeadh air àrd abaidibh Alba gu coitchionn agus air a h-àrd cheallaibh (eaglaisean). Testibus his: *Brocein* agus Cormac ab *Turbruaid* agus Morgann mac Dhonnchaidh agus Gille-Pheadair mac Dhonnchaidh agus *Malaechin* agus dà mhac *Matni* agus maithean Bhuchan uile 'n a fhianais an *Heláin*.

VII.

RUBRIC.

Here thou givest Host to him.

VIII.

THE COLOPHON.

(Be it) on the conscience of every one with whom shall be, the booklet with beauty that he bestow a blessing on the soul of the poor wretch who has copied it.

for grace

IX.

CHARTER OF KING DAVID I (1124-1153).

Dauid . rex Scottorum omnibus probis hominibus suis . salutes. Sciatis quod clerici . de Dér . sunt quieti et immunes ab omni laicorum officio . et exactioæ indebita sicut in libro eorum scriptum est . et dirationauerunt apud Bánb . et iurauerunt apud Abberdeon . quapropter firmiter precipio . ut nullus eis . aut eorum catellis . aliquam iniuriam inferre presumat. Teste Gregorio episcopo . de Duncallden. Teste Andrea episcopo . de Catness. Teste Samsone episcopo . de Brechin. Teste Doncado comite . de Fíb . et Malmori . d'Athóbla . et Gillebrite comite . d'Engus. et Ghgillcomded . mac Aed . et Brocin . et Cormac . de Turbrud . et Adam . mac . Ferdornac . et Gillendrias mac . Mátni . apud . Abberdeon.

NOTES.

Page 1.

taobh an iar: the western side. The primary meaning of *iar* is "after"; *air* (O.Ir. *ar*; Gaulish *are*) means originally "before," "in front of." In regard to the points of the compass, the observer is supposed to face the rising sun. Thus the east is in front of him, the west behind him, and the south to his right; hence *an ear* (O.Ir. *an-air*), *an iar*, *a deas* respectively; *tuath* originally meant "left," hence "north." In O.Ir. the terminology is fuller:—

t-air, in the east.
s-air, eastwards.
an-air, from the east.

t-iar, in the west.
s-iar, westwards.
an-iar, from the west.

See further Thurneysen, *Handbook of Old Irish*, p. 287.

A' *Chuideachd Urramach* . . . the Honourable Society for Propagating Christian Knowledge in the Highlands and Islands of Scotland was founded in 1709. It is now merged in the Highland Trust.

cuideachd a bhreac: here *a* represents the particle *do*, which in Middle Irish came to be used commonly to introduce a relative clause. Note: (1) *a=do* cannot be used to denote the relation of genitive or dative, but only that of subject or object. (2) It introduces only *positive* relative clauses. (3) It aspirates the following verb whenever the latter admits of aspiration. Cf. *a chuireadh air bonn*; *a chuir*.

a réir: formerly *do réir*, "(according) to will"; dat. of *rìar*, fem.

tighean a thogail: formerly *do thogail*, "to lifting"; so, *croiteag a chur air leth*. Note that the formula undergoes no change, whatever the number or gender of the preceding noun.

air a cumail suas: "on her keeping up"; *a*, poss. pron. of 3 sg. fem. So, *air a chumail* (3 sg. mas.); *air an cumail* (3 pl. mas. and fem.), *air mo chumail* (1 sg. mas. and fem.), etc. Cf. *gu robh an tigh air a thogail*. In these expressions, *air* represents the old prep. *iar*, "after." See MacBain, *Et. Dict.* s.v. *air*.

's *an t-sealladh*: for *anns* . . . It is, as a rule, better to write words in full and to avoid contractions. In certain cases, however, the contracted form has become stereotyped, and cannot be avoided, e.g., *do'n t-sùil*; *b'ann leis a' chuideachd*; *f'a chomhair*; *d'a h-ùir*. It will be observed that in the extracts from the older writers, beginning at p. 132, contractions are comparatively rare. The use of *unnecessary* contractions is to be avoided in Gaelic as in English.

Page 2.

air chor 's: 's here represents *agus*.

a' dìon an dachaidh: *a'* for *ag*, which is always written in full before verbal nouns, etc., beginning with a vowel. Before consonants the contracted form *a'* is usual but not invariable in modern Gaelic.

blàr fuilteach: the reference is to *Cath nan Squab*, fought, according to tradition, on the beach to the north side of *Dùn Gallan* in Colonsay. See *Celtic Review*, IX., 209.

Page 3.

Feminine nouns usually show *i* in dative sing. before a final consonant, e.g., *cas*, *cois*; *brù*, *broinn*; *grian*, *gréin*. Those that have *i* already before a final consonant in the nominative singular (*slender stems*) have the dative the same as the nominative, e.g., *sùil*, *obair*, *fuil*. But

- (1) fem. nouns ending in a vowel or *-achd* have nom. dat. and gen. sing. alike, e.g., *coille*, *teanga*, *mallachd*.

- (2) Broad stems (i.e., ending on a consonant preceded by a broad vowel) with *-a* in gen. have dat. and nom. alike, e.g., *luch*, *piob*, *earb*—a very small class.

N.B.—In masculine nouns the dative is always the same as the nominative, e.g., *taobh*, *loch*, *cù*.

Page 4.

mo sheana mhaighistir: the final *a* of *sheana* is merely a "glide" to help in passing from *n* and *m*, and is better omitted. Similarly in the body of words, the consonants *l*, *n*, *r* develop a short dull vowel sound when in contact with a succeeding *g*, *gh*; *b*, *bh*; *m*, *mh*; e.g., *balg*, *dealbh*, *dearg*, *muinghin*, *Donnchadh*, *Fearchar*. This "parasitic" vowel is never written by good writers at any stage of the history of the language. Note that in this position the liquid (*l*, *n*, *r*) is (1) long, (2) trilled.

tha mi creidsinn: for *ag creidsinn*; so, *tha mi meas* for *tha mi a(g) meas*. The omission of a letter is indicated by an apostrophe (*a'* for *ag*); and as a rule the apostrophe should be reserved for this purpose. In doubtful cases it is safest to write the word in full.

's ann le urram: here *'s* stands for *is*, 3 sg. of subst. verb. We have already seen it used for *anns* and *agus*; it is also used for *as*, the relative form of the subst. verb. and for *is*, "and." This suggests the desirability of avoiding this particular contraction as far as possible.

Page 6.

Alasdair Mac Mhaighistir Alasdair: Alexander Macdonald, son of Reverend Alexander Macdonald, an Episcopal minister, who lived at Dalilea, Moidart, was the great poet of the middle period of the 18th century. The dates of his birth and death are not ascertained; *circ.* 1695-1770.

Dughall Bo-ghanan: Dugald Buchanan, b. 1716 at Ardoch, Strathyre, Perthshire; d. 1768 at Kinloch-Rannoch. See *Songs of Dugald Buchanan*, ed. Rev. Donald Maclean.

Page 7.

am meangan . . from D. Buchanan's *An Geamhradh*, p. 56.

sheinn e 'òrain: here the apostrophe indicates the omission of *a*, his.

Page 8.

Cuairtear nan Gleann, edited by Dr Norman Macleod, appeared in May, 1840. It reached its fortieth number, and ended about the time of the Disruption of 1843.

Fear Tathaich nam Beann began in 1848, and lived for two years; twenty-four numbers were published, and a twenty-fifth printed but not published. It was edited by Dr Clark of Kilmallie, Dr N. Macleod's son-in-law.

An Gaidheal began in June, 1871; the last number (the seventy-second) appeared in December, 1877.

talamh: usually, as here, *mas.* in nominative *sg.* and *fem.* in genitive *sg.*

a ghnàth: formerly *dò ghnàth*, "for custom."

Page 9.

de 'n chruinne-ché: *de* means "of," "belonging to," "made of," "concerning": Lat. *de*. It should not be aspirated except in pronominal compounds (*dheth*, *dhìbh*, etc.). The preposition *dò* means "to." It is important to avoid confusion between *de* and *dò*.

no: "or."

na: "than."

Page 10.

cu' d' a shlighibh: *d' a* for *de a*, "of his."

a' a r'am faicinn: *ri am faicinn*, lit. "at their seeing," *i.e.*, that may be seen. Similarly *ri m' fhaicinn*, *ri t' fhaicinn*, *r' a fhaicinn*, etc.

Page 11.

r' a chéile: *céile*, "fellow," "comrade," now mostly (1) spouse, *céile pòsda*; *bean chéile*, *fear céile*; (2) in phrase *a chéile*, "each other," lit. "(each) his fellow."

cho mhaith: aspiration after *cho* is very rare and dialectic.

is e tha gluasad: *ag* is understood before *gluasad*. Note that *gluasad*, being a verbal noun, is followed by the genitive.

os a chionn: "above his head"; *cionn* is the old dative of *ceann* (O.Ir. *ciunn*). In the old language most mas. nouns had a dative distinct from the nominative.

d' a ionnsaigh: lit. "to visiting it," *i.e.*, "towards it"; *a*, poss. pron. 3 per. mas., an "objective genitive," object of *ionnsaigh*.

'sam bith: *anns am bith*, "in the world"; also *air bith*; *bith* is akin to *beatha*, *bèò*.

Page 12.

aig a leithid a dh' astar: lit. "at its like of a distance"; *a*, "its," refers to *astar*; *a dh' astar* is colloquial for *de astar* (see *Scottish Celtic Review*, p. 294).

le eagnuigheachd mhiorbhuilich: observe the adjective inflected in the dative fem.; with a mas. noun in the dative the adj. would not inflect.

Page 13.

air chor as: read, *air chor agus*.

air an ais: *ais* in the old language means "the back"; *air ais*, backwards; the appropriate possessive pronoun is inserted, e.g., *air m'ais*, *air t'ais*, *air (a) ais*; *air ar n-ais*; *air bhur n-ais*; *air an ais*.

a rìs: also *a rithis*, *a rithisd*; its construction closely resembles that of *air ais*; O.Ir. *afrithisi*, back again, from *a*, the possessive, and *frithisse* (*frith* and *éisse*), back-track. Originally the possessive varied according to the subject. In time the original force of the phrase ceased to be felt, and either *afrithisi* (his or its back-track), or *doridisi* (thy back-track) was used without reference to the subject. (See Strachan: *Stories from the Tain*, p. 49).

na ta: read, *matà*.

a chionn: for *do chionn*; for *cionn* v. p. 11.

air do'n ghealaich: *air* represents *iar*, after, as in *bha e air a mharbhadh*, lit. "he was after his killing."
a thaobh nan àitean: for *do thaobh*, which occurs in p. 9.

an uair a bheachdaicheas: *beachdaicheas* is itself the relative form of the verb, and strictly requires no *a* (*do*) before it to express relativity. The *a* has been introduced by analogy. So, *an Ti (a) charnas*, p. 14.

Page 14.

as géire tuigse: "who is," etc.; 3 sg. pr. ind., relative form.

cha mheasa chomas: supply *a*, "his," before *chomas*.

ann am briathraibh: the "reduplicated" form of the preposition *an*, *ann*, is seldom, if ever, necessary. Here, for instance, *am briathraibh* would be equally adequate.

theirtadh: "it was wont to be said."

ar leam: "methinks." O.Ir. *inda (da, ata) limm*; Mid. Ir. *indar, dar, atar limm*; Mod. Ir. *dar liom*.
tha bhuil: lit. "there is its effect"; i.e., "the effect is seen"; supply *a*, "its."

mar gu'm b'eadh: "as it were"; *eadh*, O.Ir. *ed*, the old 3 per. pron. sing. neut., survives only in certain phrases: *is eadh*, 's *eadh*, it is (so); yes; *cha'n eadh*, it is not (so); no; *an eadh?* is it so? would you really? *mar gu'm b'eadh*, as if.

Page 15.

cho sgáiteach 's as urrainn: read *is* for *as*: 's stands for *agus*.

sàr-bhàird: *sàr*, excellent, always before its noun; so *deagh*, good; *droch*, bad. Some other adjectives, but only monosyllables, may be prefixed, of which *sean* is the commonest. All prefixed adjectives aspirate the noun qualified, if it admits of aspiration.

a bha dearbhadh . . . supply *ag*; after the verbal noun *dearbhadh* we should have had gen. *fughantais*, were it not that the gen. *birinne* depends on *chantas* itself. Such is the custom of modern

Gaelic; the older language used the gen. in the case of both the dependent nouns, e.g., *nighean fhir na 'omraich*, "the daughter of the Laird of Applecross."

air a h-àirdead: for all its height; cf. *air theothad nan deur*, in spite of the heat of the tears, p. 20. *Air caisead na leacainn cha saltradh i comhuard.*

—D. Macintyre.

For all the steepness of the hillside, she would not tread a flat.

nach robh aige: *muir* is sometimes mas., but read *aice*. In O.Ir. there were three genders, masculine, feminine, and neuter. When the neuter was dropped, neuter nouns had to become either mas. or fem., hence occasional differences in treatment, e.g., *muilecun*, originally neuter, is now usually mas., but fem. in Lewis.

an laimh dheis: adj. inflected in dat. fem.

Page 16.

is leòir: as the triphthong *eo* is always long, the accent here indicates not length, but merely that the *o* is open as in *seòl*, not close as in *mór*.

bhathas a' ciallachadh: *bhathas* is past impersonal; "they were wont to mean"; so in Mid. Ir. *in sluagtech i m-bábus oc tinól na slóg*, "the meeting-house where the hosts were being assembled." *Eriu* I., 54. *do bághas ag denamh marbha ortha ar gach taobh*, *ib. I.*, 55. Cf. *thathas ag radha*, p. 31, note.

a' Mhuileartach Bhuidhe: for the heroic ballad of the Muileartach, see *Scottish Celtic Review*, p. 115.

air an Fhéinn: nom. *Fianu*; gen. *Féinne*; dat. *Féinn*; originally "a warrior band"; in tradition, both Scottish and Irish, applied specially to the band or bands of which Fionn Mac Cumhail was chief. On p. 17, dat. *an Fhéinn* is now used as nom. (See *Duanaire Fhinn*, Irish Text Society; *Fianaigeacht*, Royal Irish Academy; Todd Lecture Series, XVI.).

Page 17.

tuaitheal: wrong; left-handed; E.Ir. *tuathbil*, where *-bil* represents *sel*, a turning. So *deiseil* for *deas-sel*.

de dh' òr: *dh'* is pleonastic and colloquial.

Page 18.

Iain Og Ile: John F. Campbell of Islay, who collected and published in prose *West Highland Tales* (4 vols.) and heroic ballads in *Leabhar na Féinne* (b. 1822, d. 1885).

Page 19.

mo ghaladhad: by-form of *galad*, a brave lass; root *gal*, valour.

suinn: *sonn* (1) staff, cudgel, (2) hero.

oirthir: border, coast; from *air* and *tìr*; by forms are (1) *eirthir*, (2) *eilthir* (Sutherland).

anns nach facas iad: wherein they were not seen.

glas-ghille: a young lad; so *Gaidheal glas*, young Gaidheal.

Uibhist a Tuath: North Uist; also *Uibhist mu Thuath*.
gabhar suas: present passive impersonal. Cf. *rachar*, p. 27, note; *falbhar*, p. 80.

ri cach a chéile: the old phrase as in *ithid cách a céli*, "each eats his fellow," has become fixed in the sense of "each other."

a cuid féin: reference to *cuan*, which though mas. is here treated as fem. owing to personification.

fo fhòid na tunga: *fòid*, dat. sg. fem., from nom. *fòd*.

Page 22.

bi duil ri beul cuain: otherwise, "bithidh duil ri fear fairge, ach cha bhi ri fear reilge."

'n a laighe: "ann a laighe," "in his lying," i.e., a-lying.

Page 23.

'n a ceol: "in her music."

faol-mara: "sea-wolf." Hence the proper name *Faolan*, Little Wolf. Other old terms for "wolf"

are *mac-tìre*, son of the soil, also a proper name;
sitheach, whence *Mac Shithich*, Shaw.
céilidh: from *céile*, a fellow.

Page 24.

fo gheasaibh is fo chroisibh: *geas*, a heathen spell or tabu; root of *guidhe*; *crois*, the Christian sacred symbol.

banais: *ban-fhéis*, woman-feast.

bàrd na beinne: Duncan Macintyre, in *Oran d'a chéile nuadh-pòsda*.

Page 25.

na chéile; "than his fellow"; supply *a*, "his."

boile: other terms for madness are:—*breisleach*, *dàsachd*, *cuthach*, *bàinidh*, all with different shades of meaning.

dithis fhear: the genitive plural of nouns without the article is aspirated, except after *fichead*, etc.

do 'n eaglais: observe inflected adjectives with the dat. sg. fem.

da luan deug: twelve moons; *luan* also means Monday. (Moon-day, Di-luain).

rìghinne, gen. of *rìghinn*, queen, young lady; otherwise *rìbhinn*. Ir. *rioghan*, queen.

Page 27.

Eirinn: nom. *Eire* (O.Ir. *Eriu*); gen. *Eireann*; dat. *Eirinn*.

Albainn: nom. *Alba*, gen. *Alban*, *na h-Alba*; dat. *Albainn*. *Alba* was originally applied to the whole of Britain, and is used so up to the tenth century (cf. "perfidious Albion" still). But long before that time it had come to mean usually "Scotland." (2) Scotland.

tha fios againn: } the aspiration of *fios* in the second
cha'n 'eil fhios: } expression is due to a suppressed
 poss. pron. 3 per. sg. with prospective reference to
 the following clause: "cha'n 'eil a fhios a bheil
té" . . . The prospective use of the poss. pron. is
 found in the earliest Gaelic literature. Cf. *atá a
 fhios agamsa go ndéanad daoine*, etc. (Carswell,
 p. 224).

eadar-dhà-sgeul: better *da*: *eadar* does not aspirate in Scottish Gaelic except in the sense of "both," e.g., "ghabh e Alba uile eadar mhonadh is mhachair," "He took possession of all Alba, both high ground and plain."

rachar: past impersonal.

Page 28.

ars' a muime: Ir. *ar*; E.Ir. *ar*; *s* of *ars* (*arsa*) has arisen from phrases like *ar se*, "said he." It is not really part of the verb. Cf. also "*ar san tres ughdor glic*," "said the third wise author," where *san* is the full form of the article. See MacBain's *Dict.*

Page 29.

fo spòig: nom. *spòig*; it is to be inferred that *spòig* is fem.

eucoir nan Gall: "of the Norsemen"; *gall* means (1) a native of Gaul, Lat. Gallus. In the early centuries of the Christian era there was intercourse and trade between Gaul and Ireland. Gaulish wine and mercenaries were well known to the Irish. (2) A Norseman after 800 A.D., when the Norse invasions began, e.g., *Cogadh Gaedhel re Gallaibh* (An Irish account of the Norse wars). (3) An English-speaking person from the lowlands.

Page 30.

bratach Shil-Leòid: the Fairy Banner of the Macleods preserved in Dunvegan.

Page 31.

thathas ag ràdh: present impersonal; the usual form is *thàtar* or *thàthar*; cf. *bhathas*, p. 16, note; *thathas* is formed on this analogy.

lorg geoidh . . . with reference to a suggestion that *h-Irt* (St Kilda), a name which means "death," was so called because it was regarded as the abode of departed spirits.

Page 33.

The position taken is that (1) the Pictish language was a dialect of Old British. Old British is now represented by Welsh. (2) Gaelic was introduced into Scotland from Ireland in the early centuries of the Christian era

The Picts are regularly called *Cruithne* in Gaelic, *Picti* in Latin, *Pechts* in Old English. The Old Norse form is seen in *Petlandsfjördr*, Pictlands-firth, now Pentland Firth. Pict is not from Latin *pictus*, painted.

Page 35.

Gaelic in Lewis: Lewis was for a long time between circ. 850 and 1200 wholly Norse-speaking, or nearly so. What language did Norse supersede in Lewis? Gaelic or Pictish?

Page 36.

Na Cataich: 'the Cat-folk'; *i Cataib*, among the Cat-folk, is the old expression for the modern Sutherland.

Page 37.

Oirthir nan Gàidheal. Argyll of old extended northwards to Loch Broom. The northern part was called *an t-Oirthir mu thuath*, and the southern part *an t-Oirthir mu dheas*.

Page 38.

Comraich Ma-Ruibhe: Malruba's Sanctuary or Girth. Malruba, an Irish priest and noble, founded the monastery of Applecross in 673. He died in 722. He exercised great influence in the north and west. For Moluag and the others, see *Index of Persons*.

Page 40.

The circular structures referred to are found from Pictlochry to the Western sea. They resemble brochs in some ways, but they show important differences. For a full account see Proceedings of the Society of Antiquaries of Scotland, 1912-13 and 1915-16.

Diarmad: the Scottish traditions relating to Diarmad and the other heroes of the Fionn-cycle have been collected by J. F. Campbell in *West Highland Tales*, and by J. G. Campbell in *The Fians*. The other great cycle of ancient Gaelic tales, the Cuchullin-cycle, referred to on p. 40, is represented among us chiefly by the tale of Deirdre and the Sons of Uisneach, for which see Dr A. Carmichael's *Deirdre*.

Page 44.

Tigh Iain Ghròta: in the northern isles the corresponding destination is Hirt: "is bochd nach robh thu an Hirt."

Page 45.

Mar thuirt mi cheana . . . Cf. Mackechnie's preface to *Am Fear Ciuil*: "Tha mise cur a mach an leabhair so, cha'n ann a chionn gu bheil móran iarraidh aig an t-saoghal air, ach a chionn gur e mo thoil fhéin sin a dheanamh." This is part of Mackechnie's humour.

Page 46.

an cleas so a' chluich: read *a chluich* = *do chluich*.
am chuideachd, i.e., ann mo chuideachd.

Page 47.

a nis: = Ir. *anois* = Mid. Ir. *anosa* = E. Ir. *innossai* = O.

Ir. *indossa* = *ind*, the, and *fois*, rest.

earball: = *air*, before, and *ball*, member; *air* is a common prefix, and appears in modern Gaelic also as *ir-*, *or-*, *ur-*, e.g., *iorghuil* = *air* and *gal*; *òirdheirc* = *airdire*, from *dearc*, see; *oirthir* = *air* and *tìr*; *urchair* = *air* and *cor*, a throw; *ùrlar* = *air* and *làr*. It is also common in names of places, e.g., Urquhart, Urrard, Orchill—v. p. 34.

a nunn: = O. Ir. *inunn* = *aⁿ*, from, and *sund*, here.

a nall: = O. Ir. *anall* = *aⁿ*, from, and root of *thall*—v. MacBain's *Dict*. The *a* here is therefore historically justified; it is often extended by analogy to *sios* and *suas* (*a sios*, &c.), without historical warrant.

Page 48.

a: consider the exact meaning of *a* in every case that occurs on this page. Note (1) '*g a leigeil*, poss. pron. with prospective reference to the clause *co dhiù . . .* (2) *a chur an céill*, poss. pron. with retrospective reference, not to *casaid* (which is fem.), but to the whole idea, *casaid laidir*, &c.
air méis: nom. *mias*=Lat. *mensa*. The form of the dative shows it to be fem.

Page 49.

nios=E.Ir. *anis*=*aⁿ*, from, and *ios*, below, as in *uasal*; so *a nuas*=*aⁿ* and *uas*, above, as in *uasal*. Thus *a nios* and *a nuas* are correct historically.

ion: for *ionann*.

is i cur crìch: in full *ag cur crìche*.

gun i dh'fhosgla dh: here *dh'* (=do) is irrational, and better omitted.

teine Bhàil: see 2 Kings 2. 17, vv. 16, 17. See also p. 170 below. There was a Celtic god Belenos, "the bright one," probably a sun-god, whose name is traditionally associated with *Bealltuinn*, May-day. On that day two need-fires (*teine-éiginn*) were lit between which cattle were driven for purification and luck. There is no connection between the Indo-European word Belenos, "bright one," and Semitic Baal, "lord."

Page 50.

Mu'm b' urrainnear: *urrainn* or *urradh* is a noun, meaning "guarantee," "authority." Thus, (1) "cha'n urrainn mi sin a dheanamh" means, "I am not a sufficient authority for (*a = do*) doing that." Consider "gus iomadh ni dheanamh, nach bhuil daoine anns an aimsir-sa 'nan urrainn a dhealbh ciamar a rinneadh iad," p. 136. Alongside of this construction we find (2) "cha'n urrainn domh sin a dheanamh," " (there is) not authority to me for doing that." Here *urrainn* is abstract. The text shows (3) *urrainnear* as an impersonal verb. This, however, is by false analogy, and is

not to be imitated. It is used in the dialect of Jura and neighbouring islands.

an tigh a réiteach: here *a=do*.

an drast: better *an dràsda* for *an tràth sa*, this time, with developed (*t*) *d*.

Page 51.

a dh' fhàg sin: read *sinn*.

an dàil na h-oidhche: "at night-fall"; *dàil*, "a meeting," "tryst"; "thàinig mi 'n a dhàil," "I came to meet him."

a' gheur-leanmhuinn: here fem.; also mas.

Page 52.

an cuid cabar: "their (share of) antlers"; a common idiom.

a chleasan fheuchainn: supply *a=do* before *fheuchainn*. *a chum*=O.Ir. *dochum*; *a* is therefore correct.

as a' bhuailidh: dat. as if from a dental stem on analogy of *teinidh*, *coillidh*, both still in use; *buaile*, however, is a loan from Lat. *bovile*.

Page 53.

dìg: from Eng. "dyke," a ditch; "dyke," wall, is Scottish; *dìg* is now, however, used in sense of "rough wall" also.

Page 54.

d, s, t.

gus an=O.Ir. *cossin*=*co*, to, and *sin*, the, that. This is one of the cases where the primitive initial *s* of the article is preserved; cf. *anns an*, *leis an*, *ris an*.

Page 55.

g(u) a riar: "to her pleasure."

le ghunna: "with his gun."

uidh air n-uidh: lit. "distance after distance"; here *air* represents *iar n-*, after, the *n* of which appeared before a vowel and was written with the word following. So *iochd air n-achd*. The same thing is seen in the personal pronouns *ar* and *bhur*, e.g.,

ar n-athair. The explanation is that these words ended originally in *n*; *v. MacBain's Dict.*

cha ruigeadh í (a) leas: "she would not attain to its profit," "to profit therefrom," "it would not profit her"; hence "she need not have been," &c.

Page 56.

ath-bhuairleadh: here *ath* is used as an adjective, meaning "next." As a prefix it denotes:—

- (1) back, again, Lat *re-* in various shades of meaning: e.g., *ath-leasachadh*, reformation; *aicheamhail*=*a'hghabhail*, revenge.
- (2) done out, done with; Lat. *ex-*: e.g., *atach*=*ath-aodach*, worn-out clothes.
- (3) very; e.g., *ath-ghoirid*, very short; *ath-bhreac*, very speckled.

de dh' airgid: *dh'* is irrational.

a lòn-maidne ghabhail: supply *a=do* before *ghabhail*; *rì duais fhaotainn*, p. 57; *solus fhaotainn*, p. 59; and *passim*.

Page 57.

an aircamh: *an* may be either article or poss. pron. 3 pl.

Page 59.

oighreachd: the *-achd* (Ir. *acht*) suffix (always fem.) is common in

- (1) abstract nouns: *diadhachd*, *mórachd*, *fallanachd*.
- (2) quasi-collective nouns: *rioghachd*, *baranachd*, *Gáidhealtachd*; equivalent to English *-dom*.

a réir teagasg: see note on p. 15, *a bha dearbhadh*.

Page 65.

a bha call an neirt: before *call* supply *ag*; *neirt* gen. depending on *call*.

Page 68.

Instances of the poss. pron. 3 sg. with prospective reference :

tha e duilich a thuigsinn *ciod* . . .
 faodar a ràdh *gu'm* . . .
 furasda gu leoir a thuigsinn *e'arson* . . .
 faodar a chreidsinn *nach* . . .

Page 69.

air cho saoghalta: cf. p. 15, *air a h-àirdead*.

Page 70.

is mòid an cunnart: the danger is the greater; *mòid*, Ir. *móide*=*mò* and *de*, lit. "greater of it." So *misd*=*messa-de*; *feairde*=*fearr-de*.
nithean a ta . . . read *ata*.

Page 71.

air a shon: for its sake; the possessive pron. varies to suit the sense: *air mo shon*, &c. *Air a shon* is also used in sense of "for it" as against "an a aghaidh," "against it."
cha tig . . . *fodhpa*: "they think of nothing"; cf. "tha tighinn fodham eirigh."
am bonnach beag: cf. "cha bu leasg le Lot am bonnach mór a thaghadh," p. 66. The reference is to an incident in a well known tale.

Page 72.

ruamhar an talanta: by-form of *na talmhainn*.

Page 73.

teachd-an-tìr: "sustenance"; *tìr*, now fem., was originally neut., and the old form is preserved fossil-wise in this phrase.
làn di-beatha: "full welcome" O.Ir. *Día do bethu*; Ir. *Dia do bheatha*, "welcome," literally "God your life."

Page 74.

ain-tighearnas: cf. *ainneart*, *aintheas*; *anacainnt*, &c.
bhàrr a shiùil: "off his usual way," "unhinged"; so *de a rian*. *Air a sheòl*, "in good form."
guidheachan: curses; *guidhe* often means an evil wish.

Page 76.

Là Fhéill Brìghde: 1st of February.

òigridh, collective n. fem.; O.Ir. *-rad, -red*; seen e.g. in *macraìdh*, young men; *laochraidh*, warriors; *eachraidh*, cavalry; *eighre*, ice; all fem.; also *samhradh, geamhradh*.

mir-chath: battle fury; primary meaning of *mear* is "furious."

Page 78.

cnocan dath-uaine . . . i.e., *grianan*.

dìbh, dat. of *deoch*, gen. *deocha*, of a drink; *dìbhe*, of drink.

Page 79.

sheinneadh e: the language of these rhythmical "runs" (*ruitheanna*) is often obscure. The runs are the oldest part of the tales, and their form was fixed so long ago that the wording became obscure to the reciters, who therefore were apt, while maintaining the general sound and the number of rhythmical beats, to slur unfamiliar terms or modify them by analogy. For their understanding, a knowledge of the older stages of the language is useful, but there is a residuum in them that can only be guessed at.

uirt: pl. of *ort* .i. *orgain*, destruction. O'Davoren's *Glossary*. This is confirmed by a variant in *W.H.T.*, I., 302, "sheinneadh iad puirt agus uirt agus *orgain*."

tairteil: ? Ir. *tartamhail*, thirst-provoking.

ainn: ? Ir. *àin*, .i. *imáin*, driving.

siogaidh: "a word applied to the motions of a serpent; hence, & applied to music, twining and coiling round the heart." *C.R.*, III., 356. But it may be Ir. *sioguidhe* (for *síodhuidhe*), a fairy; "fairy tune."

a chridhe: for *de chridhe*.

mar churaidh: this should be: *mar a bu churaidh*, &c., "how he looked as a hero," &c., forming an introduction to the run.

mar reul air: air, "as compared with."
guibhne: possibly "smithy," "forge," from *gobha*,
 gen. *gobhann*, a smith; *goibhneachd*, the trade of
 a smith.

briatha: read *briathra*.

fiosnach: "wise"; based on *fios*, as *foisneach* is on *fois*.

Page 80.

falbhar mar thàinig, present passive impersonal.

Ridire Chuirn: prob. "Knight of the Horn," *corn*.

Mac an Earraidh . . . "Lad of the Green Vesture at
 deeds of valour."

an dubh-chapull: "according to the reciter, *eagal*
beatha is bàis a chur air neach." C.R., III., 357.

dé idir: for *ciod e*; colloquial.

Page 81.

ceangal nan trì chaoil: the three "smalls" are given as
caol na coise, *caol an duirn*, *caol an droma*, ankle,
 wrist, neck (waist). This is the regular Scottish
 Gaelic phrase. Irish has usually *ceangal na gcúig*
gcaol, viz., wrists, ankles, neck. For *nan trì*
chaoil we should have expected *n. t. caol*. The
 Eigg version is *n. t. caoil*. The whole binding was
 fastened by one knot.

^à
 (: crim AND) *turlach*: a large fire; a bonfire, H.S.D.; from O.Ir. *ur*,
 fire; Gr. $\pi\hat{\upsilon}\rho$; with prosthetic *t*, and suffix *-lach*,
 place of.

Page 82.

cha bhi chion: supply *a*, "its."

beairt 'na buill: "tackle to her ropes."

X *Eilean na Fiacais*: "Fiacais, in the conversational
 Gaelic of Eigg and Uist, is the retort more or less
 courteous to inquisitive folk. *C'àit an robh thu?*
Bha, air cùl na Fiacais." C.R., III., 356, which
 see further.

fo gheasa . . . the dat. is used on p. 24, *fo gheasaibh*;
 the *crois* adds Christian sanction to the pagan *geas*.

Iubhrach Bhallach: "the spotted barge of yew-wood."
 The boat of Fergus Mac Róig in the tale of Deirdre
 is called *an iubhrach*.

X In Lewis 'cùl a' bhìogais' (bhìgis) or 'abhail
 a' bhìogais'.

lear: the sea. The Celtic sea-god was *Manannan mac Lir*. One of the "three sorrowful tales" is that of *Clann Lir*. Hence Lear of Shakespeare.

Page 83.

leigear fhaicinn: supply *a*, "its"; "let its seeing be allowed," "let it be seen"; 3 sing. imperat. pass.; O.Ir. *léicther*.

'na ghlag-paiseanaidh: "in a dead faint."

Page 84.

leig thu fhaicinn: supply *a*, "its," with prospective reference to *gu robh*, &c.

thomhais e leum: "the feat described here is perhaps the one still practised by Highland schoolboys in climbing a tree: standing on tip-toe, they touch a certain branch with the end of their *caman*, and then spring up to get a grip of the place so marked out. It is called *a' tomhas leuma*."...*C.R.*, III., 357.

Page 85.

seach gu'n iarradh iad i: "seeing that they would look for her"; *seach iad 'y a h-iarraidh*, "rather than that they should look for her."

Page 86.

mar a bha: "to wit," introduces the details of the description.

còtan caomh cotain: Ir. *cotún* means "a wadded or quilted tunic worn under the hauberk, originally made of cotton." There appears to be some confusion here between *cotún* in this sense and *còtan*, a little coat. The original may have been *a chotan caomh cotud*; *cotud*, hard, strong.

barrachaol: "thin-edged"? In the heroic tales the rims of the shields are described as razor-sharp.

urra sgithinn: "well tempered knife"; "sgithinn" is used as dat. and sometimes as gen. in Eigg; *urr* is probably *air*, intensive.

dalachrann arain: "this phrase is explained by *darachrann aoirein*, 'a ploughman's second plough,' of the Eigg version. The 'first' plough merely skinned the soil; the second made the furrow the necessary depth." *C.R.*, III., 357.

deireadh na dileann: "to the end of the flood," i.e., *an Dile ruadh*.

dachaidh càin: prob. the same as *d. caoin*, "a quiet home."

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mo dha chois . . . chluais: with *dà*, two, the old dual number is still used. It has now only one case, which is the same in form as the dative singular.

fad finn fann foinn na gealaich: a stock expression, the meaning of which is not clear.

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dheanadh iad creagan . . . a "run." Similar descriptions are not uncommon. In a very old tale the hero, Curoi, sends Cuchullin into the earth, first to his knees, then to his thighs, then to his girdle, and then to his arm-pits. (*Celt. Zeitschrift*, IX., p. 192).

bhuain e gad: so in *Laoidh nan Ceann*, Conall Cearnach, avenging Cuchullin's death, strings the heads of Cuchullin's foes on a withy (*gad*). Heads of enemies were counted as valuable trophies by the Continental Celts, and the custom appears frequently in the Old Irish sagas. Thus it is related of Cet Mac Mâgach, a warrior of Connaught, "he went westwards having the heads of thrice nine men of Ulster with him" (*trí nóí cinn do Ultaib lais*). *Death-Tales of the Ulster Heroes*: Todd Lecture XIV.

lorg a dhà shùla: the track of his two eyes; a straight line as the crow flies.

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fir na h-uir-thalmhanta: *uir* is the prefix *air-* intensive. *fras-mhullach*: if *fras* is correct, it can hardly mean "shower." Mr Kenneth Macleod suggests that

the reference may be to the seed (*fras*), which appears on the very top of a plant. The term, however, is probably a corruption of the old term *fas-mullach*, "firm top."

faicidh e: "he sees"; a survival of the 3rd pers. sg. pres. ind. act. O.Ir. *ber-id*; Ir. *beir-idh*.

a' Bhreacach i. ballach of an *Iubhrach Bhallach*; cf. *na laoigh bhreaca bhallach in Moladh Beinn Dòrain marbhaisg*, &c.: death-wrappings . . . boding of blood . . . omen of hangings; all vigorous imprecations. *bha dubhadh* . . . a "run."

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siorachd of the "run" is the old *sirecht*, *sirechta*, *sirechtach*, "melodious," "plaintive."
tha gheasan: supply *a*, "his."

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comhrag ciad, i.e., each of them would encounter a hundred, presumably one at a time.

tarbh truid, "a bull of combat," "a furious bull"; *trod* is now restricted to a quarrel in words, scolding.

cailleach mhór: the idea of reviving slain men, so as to be fit to fight again, is very old, and appears in several tales, e.g., *Fionn an Tigh a' Bhlàir Bhuidhe*. Compare the story of Medea and her magic cauldron of rejuvenation.

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chuireadh e leith-bhàir: *leith* often refers to one of a pair of things that are usually found together, often with the suggestion that its fellow is deficient or absent, e.g., *tha e air leith-chois*, *leith-shuil*, &c. *Leithallt* in place-names is applied to a steep (*allt*) rising up from a narrow valley without a corresponding steep on the other side. Compare *leitir* = *leith* and *tìr*. *Leith-bhàir* means a goal at one end of the shinty field.

fàd-comhraig: "a battle sod." *Beum-sgéithe*, "a blow on the shield," meant as a challenge. For the *fàd-còmhraig*, compare the opening of the fight

between Cuchullin and Etarcomol. "Cuchullin smites the sod that was under his (Etarcomol's) feet, so that he fell at full length with his sod on his belly"—("Benaíd Cúchulaind in fót bóí fo chossaib, co torchair inna lige 7 a fhót fora thairr).

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cha robh cleas: a version of part of this run occurs in another Eigg tale:

Cha robh cleas a dheanadh sgiotaiche no sgoitiche
 Le disnean ghillean-feall,
 No le organ nam manach,
 No le oilean nan damhach [*dannach*
 Nach deanadh an gaisgeach:
 Cleasa clise, cleasa fise,
 Cleasa frise, cleasa gise,
 Cleasa doilbhe doilleire,
 Cleasa cleiteam cleasach an ògam.

sgithich, sgothaich: the forms *sgiotaiche* and *sgoitiche* are probably better; O'Reilly has *sgoitiche*, "mountebank," and *sgiot*, "game," "gibe."

organ nam manach: *organ* is obscure; *manach* here means "trickster," "juggler," old "*monach*"; *muine*, "treacherous trick."

cleas a' chleiteam: a corruption of *cleas cleténech*, "javelin feat," from *cletíne*, a javelin. It was one of the principal *cleasa* of the heroes.

cleas an òigeam: thought to be "ogham feat," from O.Ir. *ogam*, the peculiar method of writing by means of strokes variously arranged, that was used in Ireland before the Roman alphabet was introduced. Cuchullin performs a feat that might be justly so termed, but it was one that he alone, of the men of his time, could perform, and the term *cleas oguim* does not appear. A further difficulty is that in the modern language the word is *ogham*, with *g* aspirated.

ubhal a' chleasaiche: the *ubhal cleas* is often mentioned in the old sagas. It was performed with balls.

ditheannan dearge teine: "peelings" and "showers" are suggested for *ditheannan*.

an cailceadh. In the ancient tale, *Fled Bricrend*, Bricriu's Feast, occurs: "they hewed at one another till the one half of the palace was an atmosphere of fire with the swords and with the edges of the spears, and the other half was (like) a pure white bird-flock from the chalk of their shields" (*cailc nan sgiath*). In *Cath Mucrama* mention is made of "finn-nél na cailce ocus ind aeil dochum inna nél asnaib sciathaib ocus asna bocóitib ocá nesorgain de fhaebraib na claideb," &c.: "a white cloud of chalk and lime (rising) to the clouds from the shields and bucklers smitten by the edges of the swords." *Silva Gadelica*, p. 316. Dr Joyce says "hide-covered shields were often whitened with lime or chalk, which was allowed to dry an' harden, as soldiers now pipeclay their belts." *Social Hist. of Anc. Ireland*, I., 129.

chladhaich e toll: Sigurd slew the dragon Fafnir by digging a hole from which he smote upwards as Fafnir passed over it.

Page 95.

eadar dà sgeul . . . "by the way and between ourselves." *cha'n iarr i seòl . . .* compare what is said of the ships of the isle of Phaeacia, *Odyssey*, 8, 556: "that our ships may convey thee, hitting the way with their own wits. For the Phaeacians have no steersmen, nor yet have their ships rudders as have other ships, but of themselves they know the thoughts and minds of men, and they know the cities and fat lands of mankind, and most swiftly cross the salt sea gulf shrouded in cloud and mist."

Note that though *bàta* is mas., the pronoun is fem.

cumaidh iad àirdeachd riut: "they will make a course for thee."

beannachd na caoimh . . . "the blessing of friendship and of the sanctuary"—a common form of farewell in some of the northern isles.

uisge an easain: In one of the old ballads the lines occur:—

Cha laigh rosad orm a chaoidh.

→ Uisge an easain air mo dhos

A charm to preserve one from danger, especially at sea.

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an fhead chaol . . . "chluinneadh iad fead Chaoilte na b'fhaide na ruitheadh e fhéin o mhoch gu dubh," agus b' esan am fear bu luaithe de 'n Fhéinn.

feath nan eun fionn: a euphemism for a hurricane.

ach mi 'g a faotainn: here *ach* has the old meaning of "provided that," "if only."

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ri gualainn an rìgh: the place of honour; so in *Fled Bricrend*, Bricriu is seated for *gáluind Conchobair*, at the shoulder of Conobar the king.

thar nan seachd sparranan: seven is a complete number. The houses of nobles among the Gael of Ireland were often of good height. The banqueting hall of Tara (*Teamhar*) has been ascertained to measure 759 feet long by 46 feet wide; it was at least 45 feet high. (Joyce's *Soc. Hist. of Ireland*, II., p. 85).

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ceannach: here "reward," "price"; so in Irish.

chaidh . . trulainn: "went topsy-turvy."

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bearradh eoin is amadain: "this phrase is explained to mean clipping the hair and beard off one side of the head. The idea is taken from clipping the wing of a bird." J. F. Campbell in *W.H.T.*, II., 490. Close cropping or shaving the hair of the head was an intolerable insult, as being the symbol of thralldom. When Cuchullin had his hair shaved by Curoi, under circumstances of peculiar indignity, he shunned the sight of men for a whole year. One of the tales in S. H. O'Grady's *Silva Gadelica* tells how the *tuatha luchra* (the Lilliputians) came to Emain Macha in Ulster to seek the release of their king, Iubdan. They threatened reprisals, viz., to let the calves all over Ulster get

to their mothers, to burn every mill and kiln in Ulster, &c., and carried out their threats without effect. Finally they said: "berrfam fuilt bar mban agus bar bfer co mbéid fó méla agus fó aithis co bràch. dar mo bréithir, ar Fergus, dá ndéntáise sin muirbfetsa Iubdan." "We will crop the hair of your women and of your men so that they shall be under reproach and under disgrace till doom. On my word, said Fergus, if you do that, I will slay Iubdan." The tonsure of the monks was a symbol of their being *servi Christi*.

This fine tale should be compared with the tale entitled *Eirig Fhinn* in J. G. Campbell's *Fians*, p. 250. The central idea of the tales is found in the version of the death of Cúroí as given by Keating, with which *Eirig Fhinn* has a distinct affinity.

The first battle of Inverlochy was fought in 1431 between the royal troops under the Earls of Mar and Caithness and the Macdonalds under Donald Balloch, son of John of Isla and cousin-german of the Earl of Ross. See Gregory, *Hist. of the Western Highlands*, p. 37; Drummond Norie, *Loyal Lochaber*, pp. 25-28.

The story of O'Birrin is given in English; rather more fully, in *Collectanea de Rebus Albanicis*, p. 310, from an old MS. History of the Macdonalds. *A' Bhriagach* is a little way beyond Achavady in Glenroy, on a burn called *Allt na Briagaich*; given wrongly in the MS. History of the Macdonalds as Baggech and Beggich. The site of O'Birrin's house is still known.

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'*n a churaich*: here *curach* is inflected in the dat. as if fem.; it is regularly mas.

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am boicionn bràtha: the goatskin on which the quern was placed.

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is ionmhainn leam: The earl's readiness in improvising marks him as a poet. Similarly many of the Norse leaders and warriors were skalds, and improvised in much the same style.

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beavers: the beaver appears to have existed in Britain in historic times, indeed up, it is said, till about 1100; hence Beverley, Beverstone. Gaelic has no real name for "beaver," *los-leathan*, "broad-tailed," being merely descriptive and of doubtful authority. The old Celtic for "beaver" (**bebros*) is generally agreed to appear in the Gaulish place-name *Bibraete*, and also in *Bibroci*, the name of a Celtic tribe in the south-east of Britain in Cæsar's time. This term has not been recognised in any Scottish or Irish place-name.

Page 111.

a Mhuire naomh: note that the vocative case of fem. nouns and adjectives is always the same as the nominative.

Clachan nan Druidhneach: "the stone-house of the artificers" (no connection with Druids). The *clachan*, Ir. *clochán*, was a circular building of stone, of bee-hive shape. A specimen in good preservation exists on one of the islands called *na h-Eileacha Naomha*, between Scarba and Mull. *Druidhneach* is not uncommon in names of places, e.g., *Cladh nan Druidhneach*, *Eilean nan D.* They apparently formed a sort of caste of themselves. ly

Page 112.

is i an eaglais bheag . . . Dr Macleod no doubt gives the tradition of Iona on the point. There can be no historical certainty.

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na h-aitreabh naoimhe: *aitreabh* is sometimes fem., usually mas.

chum an dion: the protection would be rather against the north wind than against the Norsemen.

an t-Ollamh Sasunnach: Dr Samuel Johnson, who visited the Western Isles in 1773, and wrote a valuable description of his tour, entitled *A Journey to the Western Islands of Scotland*, in which occurs the passage here translated—"We were now treading that illustrious island," &c.

I Chalum Chille: the best account of Iona is by the Rev. E. C. Trenholme—*The Story of Iona*; Edinburgh: D. Douglas, 1909 (xv. and 173 pp.; 40 full-page illustrations; drawings, maps, and plans. 8/6 net).

Page 116.

is ann an caisteal: the castle of Carnaburg, on one of the Treshnish Isles, an exceedingly strong fastness; its ruins remain.

Page 119.

leac an duine so: this tombstone, beautifully ornamented and bearing a galley, is depicted in *The Story of Iona*, plate 37.

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Mìlìdh dànadas modh: otherwise *thig dànadas gu droch oilean*. See Nicolson's *Gaelic Proverbs* for this and other proverbs.

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Cha lean an sionnach air sior ruith: a proverb apparently omitted by Nicolson.

Is feàrr sgur na sgàineadh: the reply is, "is feàrr sgàineadh fhéin na biadh maith fhagail." See *Sgeulachd Mhic-a-Rusgaich*, W.H.T., II., 341.

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an Greugach: ? Solon, the Athenian sage and legislator.

Mac-an-Tòisich: Donald Mackintosh was born at Orchilmore, near Blair-Atholl, in 1743. An account of him is given at p. 416 of Nicolson's *Gaelic Proverbs*. His *Collection of Gaelic Proverbs and Familiar*

Sayings was issued in 1785. In 1789 he was ordained Deacon in the Scottish Episcopal Church, and thereafter Priest. In 1801 he was appointed Gaelic Translator and Keeper of Gaelic Records to the Highland Society of Scotland, in which capacity he compiled catalogues of Gaelic MSS. belonging to the Highland Society and others, and transcribed some of the MSS. (Vol. III. of the London Highland Society's *Ossian*, pp. 566-573). Donald Mackintosh died on 22nd Nov., 1808, and was buried in the Greyfriars' Churchyard, Edinburgh, where also lies Duncan Bàn Macintyre. In his will he designated himself: "I, the Reverend Donald Mackintosh, a priest of the Old Scots Episcopal Church, and last of the non-jurant Clergy of Scotland." See Dr Magnus Maclean's *Literature of the Highlands*, p. 137.

an Siorramh Mac Neacail: Alexander Nicolson, M.A., LL.D., born at Husabost, Skye, in 1827; d. at Edinburgh, January, 1893; scholar and poet. His *Gaelic Proverbs*, now out of print and difficult to procure, was published in 1881 (Maclachlan & Stewart, Edinburgh). See Dr Maclean's *Literature of the Scottish Highlands*, p. 170.

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ad chainnt: for *ann do c.*

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bard ainmeil: John Keats.

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is urrainnear a ràdh: this use of *urrainn* as a verb is dialectic; the literary form is *faodar a ràdh*; v. p. *Mac a' Phearsain*: James Macpherson, b. at Ruthven, Kingussie, 1736; d. 1796. For account of his life and his "Ossian" see Dr Magnus Maclean's *Literature of the Highlands*, pp. 69-90.

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cànail: dialectic for *cànain*.

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Iain MacCodrum: flourished in the middle of 18th century. He belonged to North Uist, and was bard (after Duncan MacRury) to Sir James Macdonald of Sleat, who died at Rome in 1766 at the age of 25. His *duais* consisted of the annual sum of £2 5s, with 5 bolls of meal, 5 stones of cheese, and a croft rent free for life.—*Clan Donald*, III., 95.

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MacDhomhnuill: i.e., Macdonald of Sleat.

Mac Mhic Ailein: the patronymic of the head of the house of Clan Ranald.

dha mhac: i.e., *do a mhac*.

Cath Gairbheach: the battle of Harlaw, fought in 1411 by Donald, Lord of the Isles, in prosecution of his claim to the Earldom of Ross. Both sides claimed the victory. A manuscript History of the Macdonalds records: "Patrick, Earl of Tullibardine, said, as the other noblemen were talking of the battle of Harlaw, 'We know that Macdonald had the victory, but the Governor had the printer.'" *Collectanea de Rebus Albanicis*, p. 302.

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Albannaich an Fheinn: the institution known as an *Fhiann* existed both in Ireland and in Scotland. They were organised bands of warriors under the leadership of a chief who was called *Righ-féinne*. The most celebrated of these leaders was Fionn Mac Cumhail, reputed to have lived in the third century, and his fame has attracted to him a great body of heroic tales.

uachdaran na Ròimhe: whether this is a genuine tradition or merely a literary revival, it is true that bands of Fiann did harass Roman Britain, as appears from the following extract, which refers to circ. A.D. 364:—"Eo tempore Picti in duas gentes divisi, Dicalydonas et Verturiones, itidemque Attacotti, bellicosa hominum natio, et Scotti per

diversa vagantes multa populabantur.”—*Ammianus Marcellinus*.

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I Cholum Chille: Columba settled in Iona in 563 A.D. It was first plundered by the Norsemen in 802, and in 850 the relics of Columba were removed by King Kenneth MacAlpin to Dunkeld. Of the original wattle-constructed monastery there are now no remains. At the beginning of the 13th century, Reginald, son of Somerled, established Benedictines (*manaich dubha*) in Iona; *v. p.* 145. The cathedral, which still stands, was dedicated to St Mary. The south-east pier of the tower bears the inscription, now mutilated, DONALDUS O'BROLCHAN FECIT Hoc OPUS. The death of “Donald O’Brolchan, a prior,” is recorded in the Annals of Ulster for 1203. See further *The Story of Iona*.

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an t-seann lamh sgrìobhaidh: this method of writing, still used in Ireland, was taken from the Romans, and had nothing distinctively *Gàidhealach* about it. The distinctively Gaelic writing was the Ogham, but this peculiar style was arrested, most probably through the hostility of the Church, which regarded it as pagan. See *The Irish Ogham Inscriptions*, by John Macneill (Hodge, Figgins, & Co., Dublin, 1909).

Ruairidh Mór: Sir Roderick Macleod of Harris and Dunvegan, chief 1590-1626; the most famous chief of the Macleods.

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Lachlann mac Néill: this fine example of Gaelic genealogy covers eight generations; reckoning a generation at 30 years, it goes back for 240 years. If Lachlann was eighteenth in descent from Muireach, the latter would have flourished about the year 1260, which brings us approximately to the date of Muireach Albannach, the famous Irish poet,

who was banished to Alba, and is claimed as the ancestor of the Mac Mhuirich bards. *v.* O'Curry, III., 280.

glùn: here "generation." Ang.-Sax. *cneo* also means (1) knee, (2) generation.—Skeat.

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an leabhar dearg: *v.* p. 143. The contents of the Red Book and the Black Book of Clanranald are published, with translation, in *Reliquiæ Celticæ*, vol. ii. *Raonull a mhac*: Ranald Macdonald (Rao'll Dubh), son of Alexander Macdonald, best known as Alasdair mac Mhaighistir Alasdair. Ranald published an excellent collection of Gaelic poetry: "Comh-Chruinneachidh Orannaigh Gaidhealach, le Raonuill MacDhomhnu'll ann 'n Eilean Eigg. Duneidiunn: clo bhuailt ann le Walter Ruddiman, M,DCC,LXXVI." He was schoolmaster of Eigg. His family emigrated to Canada, and Eigg tradition has it that the manuscripts referred to in the text went with them.

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atáid: 3 pl. pr. ind. of *atáim*, "tha mi."

taitneamhach: formed from *taitneamh*, act of shining on; act of pleasing; Sc. Gael. *taitneach*.

naomhtha: regularly used in Irish where we *naomh*. In Ir. *naomh* is used as a prefix except in the phrase *an Spiorad naomh* (Dineen's *Ir. Dict.*).

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ioc-shlaínteamhail: the suffix here is O.Ir. *sam(a)il*, modern *samhail*, likeness. In Sc. Gael. it is reduced to *ail*, *eil*.

an leabhar Psalm-so Dhaibhíoth: a good old idiom, now disused; seen, e.g., in *anns a' choille sin Crois* (*Beauties*, p. 161a).

do sheinnm: "to sound"; *seinm*, g. *seanma*, noun mas., "the act of playing music"; Sc. Gael. *seinn*.

d' ar brosnughadh: for *ag ar br.*; there is confusion here between *do* and *ag*, and improper use of *do*.

a leigmhail: verbal n. of *leig*, allow, now *leigeil*; O.Ir. *léiced*; Mod. Ir. *leigean*.

na n-greidmheacha: here initial *c* is pronounced *g* (written *gc*) under the influence of the final *n* of the previous word. This is called "eclipsis"; see Appendix B.

spioradadha, formed like O.Ir. *corpdae*; cf. *aimsiordha*, "temporal," from *aimsir*; *grianda*, sunny; *contrardha*, contrary. The usual adj. from *spiorad* is *spioradalta*, as above on this page.

Page 143.

do ghabhas: 1 sg. pret. of *gabhaim*, I take.

achd gu: "save only that."

an t-saothairigh: Mod. Ir. *saothruidhe*, a labourer; a provider; an earnest worker.

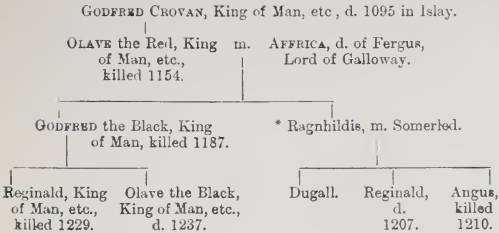
go sbailp(e) bréige: "with false self-esteem"; *go*, O.Ir. *co*, prep. "with"; Lat. *cum*; Sc. Gael. now uses *le* instead of it, as Kirk does in his next clause.

le geroidhibh: *le* ought not to eclipse a succeeding consonant, for it did not end originally in *n*. Probably it is here made to eclipse by analogy with *co(n)*, which did end in *n*.

diagha: better *diadha*; formed like *aimsiordha*, &c.

Somerled, *regulus* of Argyll, was son of Gille-Brighde, son of Gille-Adamnan. He was killed in 1164, most probably by treachery and not in battle, in course of an expedition up the Clyde with 166 galleys. Somerled was the founder of the great family of de Insulis, or Macdonald, Lord of the Isles. He married Ragnhildis, daughter of Olaf the Red, King of Man and the Isles, and their three sons were Dugall, Reginald, and Angus. On Somerled's death his great possessions were divided. Dugall got Lorn, Morvern, and Mull; Reginald got Kintyre, Cowall and Islay; Angus got lands further north, of which he and his family were dispossessed by Reginald.

The following table shows the relationship of the personages mentioned by MacVurich. It will be seen that he is not always quite correct:—



The genealogy of Somerled is given by MacVurich as follows, and appears to be correct for three or four generations at least:—Somerled son of Gille Bride son of Gille Oghamhnan [Adamnan] son of Solamh son of Merghach son of Niallgus son of Suibhne, and so on up to Coll Uais, grandson of Cormac Mac Airt, High King of Ireland, d. 277 A.D. Merghach (otherwise Imergi) is equated by Skene with Iehmarc, who did homage to Canute in 1029.

For the history of Somerled and his family see *Clan Donald*, vol. 1.; Gregory's *Western Highlands*; Skene's *Celtic Scotland*, vol. 111.; Skene's *Highlanders*, ed. Dr MacBain, pp. 409, 410.

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Instances of eclipsis are:—

- a bhfogas for a nfogas; Sc. Gael. am fagus; *bhf* is sounded *v*.
- go ttugadh for go ntugadh; Sc. Gael. gu'n tugadh; *tt* is sounded *d*; so, go ttug.
- na bhferann for na nferann; Sc. Gael. nam ferann; *bhf* is sounded *v*, as above.
- a ccoilltibh for a ncoilltibh; Sc. Gael. an coilltibh; *cc* is sounded *g*.
- na bhfiadhnuis for 'na mfiadhnuis; Sc. Gael. 'nam fianuis.

* It is not certain who was Ragnhildis' mother.

do leigenn: vb. n. of *leigim*, I let, allow.

do ghluais: the preterite or past tense often takes *do*. The initial consonant of the verb is aspirated, if it admits of aspiration, but only in the active voice, not in the passive.

tangadar: 3 pl. pret. of *tigim*; so, *rabhadar*, *shaoiladar*, &c.

tugsad: 3 pl. pret. of *do-bheirim*; also, *tugadar*.

tangas: 3 sg. pret. of *tigim*.

targes: for *thairngeas*, 3 sg. pret. of *tairngim*, I draw.

ar mhair: "that which remained," "the remnant"; *ar*=*a ro*, in practice a rel. pron., used with past tense, e.g., *ar mhairbh sé*, all whom he killed.

ionnas nár phill: "so that he did not return"; *nár*=*ná* (negative) and *ro*; so *nachar*=*nach* and *ro*.

sgach aonlathair: in each single place; in Ir. *lathair* means a place, site, spot; place of meeting, presence, &c.; in Sc. Gael. the meaning is practically confined to "presence": we use *àite* for the other meanings.

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ré shluagh: "In modern Ir. *ré* is confused with *le*, and in modern MSS. they are often written indiscriminately" — Dinneen. This confusion never occurs in Sc. Gael. In previous line *ré* is used correctly = Sc. Gael. *ri*.

gur=*gu* and *ro*, whence the aspiration after it.

do cheannsaigh: note the absence of the pronoun *é*, which in Sc. Gael. would be present. This is characteristic of Irish, when the subject has been already expressed.

manach dubh: i.e., Benedictines.

manach liath: i.e., Greyfriars.

do chumhdaigh ord, &c.: "who founded the monastic order of Mo-lais." St Mo-lais was connected with Holy Island, which guards Lamlash Bay, in Arran. Nothing further is known to me of this order founded, or equipped, by Reginald.

ri Alasdair: Alexander I. (1107-1124), "an astute and resolved prince, an independent patron of the

Church, and the first to introduce charters north of Forth."—Lang, *Hist. of Scot.*, I., 101.

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do marbhadh: do aspirates the pret. act. but not the pret. pass.

tangadar teachda . . . It is unlikely that Tara had much, if any, real influence on the succession. This Donald is *Domhnall a h-Ile*, Donald of Islay, from whom the Macdonalds or Clan Donald are called. He made the pilgrimage to Rome, and d. *circ.* 1249.

Aonghus Mór: succeeded *circ.* 1249, d. *circ.* 1294 (not 1234 as MacVurich has it). In his time the battle of Largs was fought, 1263; the Isles were formally ceded by Norway to Scotland in 1266. The Norsemen of the Isles were permitted either to emigrate to Norway or to remain as subjects of the King of Scotland.

Sliochd Dubhghoill mic Shomhuirle: the Macdougalls of Lorne.

Clann Eoin Aird na Murchann: John, s. of Angus, was called Eoin Sprangach. He is the eponymus of the MacIans of Arduamurchan.

Inbher Feothfaramh: properly *Inbher Pheofharan*, Inver-peffry, i.e., Dingwall. MacVurich is not always sound on east-coast names.

Clann Alasdair: of Kintyre. The authors of *Clan Donald* consider *Clann Alasdair* to be named from Alasdair mac Domhnaill, brother of Aonghus Mór, and not from Alasdair mac Aonghuis as MacVurich has it.

Aonghus óg: *Clan Donald* makes Aonghus Mór succeeded by his son Alasdair, d. 1308. Then to him succeeded his brother Aonghus Og, who fought for Scotland at Bannockburn, and is celebrated in Scott's *Lord of the Isles*. His wife was daughter of Connbuidh O'Cathan (O'Kane), one of the great barons of Ulster, Lord of Limavady and of the county of Derry. Her *sochraid nemhghnáthach*, or unusual retinue, have left descendants who are still known in the Highlands as *tochradh nighean*

a' Chathanaich—(*Clan Donald*, I., 100). Angus died *circ.* 1330, not in 1306.
an sliochd sin Raghnaill: v. note on p. 142, "*an leabhar Psalm-so Dhaibhioth*"; the idiom recurs.

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cethrar ar fhichead: four on twenty; this is the correct form.

* *shiolaigh*: *ór*=*ó* and *ro* of *nár, ar*, p. 144; *ro* is used with the past tense as well as *do*, and aspirates in active.

Eoin mac Aonghuis: "the good John of Isla"; chief 1330-1386; made a treaty with Edward Balliol, 1335; forfeited in 1343, and pardoned; fought on the side of the Black Prince at the battle of Poitiers, 1356, and was taken prisoner; released in 1357. Rendered allegiance to David II. at Inverness, 1369; married (1) his third cousin, Euphemia or Amy MacRuari, sister of Reginald MacRuari of Garmoran. He divorced or abandoned her (MacVurich says he never married her), and married (2) Margaret, daughter of Robert the Steward of Scotland, afterwards Robert II.

do rinne beatha: "he made a provision."

a bfuil: for *a nfuil*; eclipsis.

gus an Bhéilleith: unknown.

Domhnall a h-Ile: chief 1386—*circ.* 1423; he dealt generously with his brothers, the sons of his father's first wife. He was educated at Oxford, and was familiar with the English Court. His claim to the Earldom of Ross was in right of his wife, Lady Margaret Leslie, sister of Alexander Leslie, Earl of Ross, d. 1402. He left an only daughter, Euphemia, who became a nun. Lady Margaret Lesley, wife of Donald, Lord of the Isles, was the next heir to the Earldom. The possessions of the Earldom lay in the counties of Ross, Inverness, Nairn, and Aberdeen, and it was plainly in pursuance of his claim thereto that the Lord of the Isles marched into Ross and eastwards to Aberdeenshire. For Harlaw see p. 135.

Alasdair Carrach: son of John of Isla and Margaret, and brother of Donald of Harlaw. He got a grant of Lochaber from his father, and was the ancestor of the Macdonalds of Keppoch; fought at Harlaw, and at Inverlochy, where his archers helped to defeat the royal forces under the Earl of Mar, in 1431. For this his lands were forfeited and given to Mackintosh, chief of Clan Chattan, who had fought on the other side. The Macdonalds of Keppoch never afterwards held title. Date of Alasdair Carrach's death unknown.

The poem of *A' Chomhachag*, composed about 1600, refers to him thus:—

Chunnaic mi Alasdair Carrach,
An duine as allaile bha 'n Albainn;
Is minig a bha mi 'ga éisteachd
Is e ag réiteach nan tom sealga.

do b'fher connbhala . . . for *congabhála*; "the foresaid Lord was a supporter of churchmen and monks and priests continually in his retinue" (wrongly translated in *Rel. Celt.*, II., 161, "for the better upholding of the monks and priests this lord kept in his company").

mainisdir na croch naomh: "Holyrood Abbey"; the priory of Oransay, near Colonsay, is meant.—*Clan Donald*, I., 470.

teampull Odhran: the genitive of nouns in *-án* is very often written *-án*. Even at the present day the genitive of names of saints in *-an* is often pronounced *-an*, not *-ain*.

slat an tighernais: the investiture of the Lord of the Isles is thus described by Hugh Macdonald (circ. 1660): "The Bishop of Argyll, the Bishop of the Isles, and seven priests were sometimes present; but a Bishop was always present, with the chieftains of all the principal families, and a Ruler of the Isles. There was a square stone, seven or eight feet long, and the trace of a man's foot cut thereon, upon which he stood, denoting that he should walk in the footsteps and uprightness of his predecessors,

and that he was installed by right in his possessions. He was clothed in a white habit to show his innocence and integrity of heart, that he would be a light to his people, and maintain the true religion. The white apparel did afterwards belong to the poet by right. Then he was to receive a white rod in his hand, intimating that he had power to rule, not with tyranny and partiality, but with discretion and sincerity. Then he received his forefathers' sword, or some other sword, signifying that his duty was to protect and defend them from the incursions of their enemies in peace or war. The ceremony being over, mass was said after the blessing of the bishop and seven priests."—*Collect. de Rebus Albanicis*, p. 296.

tír unga: "an ounce land," i.e., land for which an ounce of silver was paid as rent or tax. The land was further subdivided into pennylands, half-penny lands, and even farthing lands. Unganab (the Abbot's ounce-land) in Uist was a twenty-four penny land, and is probably the land referred to in the text. The *tír unga*, or, as it appears in charters, "terung," was the equivalent of a davach, a measure which varied in extent from one to four ploughgates according to soil and locality. A ploughgate was 104 acres. See Dr E. Beveridge's *North Uist*, p. 41.

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cuireadh an cenn do Diùc Murchadh: do for *de* as regularly. Murdoch, Duke of Albany, and his sons were executed in 1425. Alexander, Lord of the Isles, sat upon the jury which condemned them—see Gregory, *W.H.*, p. 33.

mainisdir Ie: note gen. inflection of *I*, which is still heard in Argyll.

brathres an úird: i.e., of the order of St Benedict, *manaich dubha*.

a ccríochthe: for a *ncríochthe*, their bounds.

Alasdair a mhac: Lord of the Isles, 1425-1449. He was Earl of Ross practically, but was not recognised as such till about 1437. He married, not Margaret Livingston, but Elizabeth Seton, d. of Sir Alexander Seton, Lord of Gordon and Huntly. Died at Dingwall, and was buried at Chanonry of Ross on 8th May, 1449.—*Chronicle of Earls of Ross*.

Eoin a h-Ile mac Alasdair: Earl of Ross and Lord of the Isles, 1449-1494; concluded an independent treaty with Edward IV. of England at Ardtornish in 1461; attainted and forfeited 1475; pardoned 1476; forfeited and deprived of title and estates in 1494; retired to the monastery of Paisley; died circ. 1498; the last Lord of the Isles and Earl of Ross. See Gregory, *W.H.*, pp. 41-58, and for extended account *Clan Donald*, vol. 1.

Aonghus óg mac Eoin: circ. 1450-1490; natural son of John, Earl of Ross and Lord of the Isles; invaded Ross in 1481, and fought battle of "Lagabraad," i.e., Lagaidh Brìde, otherwise Logie Wester, now merged in the parish of Urquhart, in the Black Isle, Ross; fought battle of Bàgh na Fola, or Bloody Bay, near Tobermory, circ. 1484, against an expedition organised by the Earls of Argyll and Athole; raided Athole circ. 1485; killed at Inverness 1490. He was the hero of the people, for his courage and generosity. The Irish Annals of Loch Ce chronicle his death thus:—

“ MacDomhnaill of Alba, the best man in Erin or in Alba of his time, was unfortunately slain by an Irish harper, Diarmad Cairbrech, in his own chamber.”

He was about 40 at the time of his death.

armuinn Innsi Gall: from O.N. ármaðr, a steward, especially of royal estates. Here armuinn is synonymous with uaisle, nobles, elsewhere used by MacVurich. It occurs in the same sense in the Book of the Dean of Lismore (1512-1526):

lochlynch is armyn eaid
Norsemen and nobles they.

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a ceionn i. *a neicinn*; *cc = g*.

eider abhainn Fhada agus alta na Sionnach: i. e., **Knapdale** in north of **Kintyre**. *Abhainn Fhada* flows by **Dunadd**, the ancient hill-fort capital of **Dalriada**.

Eoin Muideordach mac Alasdair: (This and the following paragraph refer to chiefs of Clan Ranald): John of Moidart, Captain of Clan Ranald, illegitimate son of Alasdair mac Alain mic Ruairidh, chief of Clan Ranald; acknowledged by the clan as chief on his father's death, circ. 1544; an able man, and led a stirring life. Note that he succeeded in transmitting the chiefship to his descendants. According to *Clan Donald*, II., p. 288, he died in 1584.

Blár Léine: reputed to mean "the battle of the shirts"; really "battle of Leny." The battle was fought in defence of John of Moidart's claims against those of Ronald Gallda.

Ailin mac Eoin Mhúideordaigh: died in 1593. He was not quite the model that MacVurich makes him out to have been.

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This is a valuable list of leading Gaels of the seventeenth century:—

Ragnall óg mac Ragnall Arannaig: 2nd Earl and 1st Marquis of Antrim, b. 1610, d. 1682, son of Ragnall Arranach, 1st Earl of Antrim, so called because he was fostered in the isle of Arran. The family were descended from Sorley Buidhe, a son of Alexander of Dun-naomhaig in Islay.

The Macdonalds got large possessions in Antrim through the marriage of John of Dun-naomhaig, second son of John, Lord of the Isles, with Margery Bissett, heiress of the Glens in Antrim. Their son was Donald Ballach, d. 1476. He was succeeded by his son John, who, along with his son John

Cathanach, was hanged on the Boroughmuir of Edinburgh in 1494. Alexander, son of John Cathanach, succeeded, and died in 1538. He was succeeded by his son James, d. 1565. Sorley Buidhe was a younger brother of James, and the ancestor of the Earls of Antrim, as stated above.

See notes on p. 154 for Alasdair Mac Colla's connection.

Gille-esbuig Caoch: Marquis of Argyll, beheaded in 1661.

Sir Lachlunn mac GhilleEoin: died 1662.

Eoin Múideartach: Chief of Clan Ranald, 1619-1670.

Eoin mac Ruaidhridh mhóir: John Macleod of Harris and Dunvegan, chief 1626-1649.

Sir Domhnall Gorm: of Sleat, chief 1616-1643.

Niall an Chaisleín: MacNeill of Barra; dates uncertain.

Lachlunn mac Eoin bhailbh: b. 1628, d. *circ.* 1700; his father was killed in 1641. See *Celt. Rev.*, IV., 38.

Eoin garbh mac Ghille Choluim: acceded in 1648; drowned in 1671.—(*Macdonald Collection of Gaelic Poetry*, p. xxix.). "The most powerful and best built Highlander of his day."—(*Hist. of Macleods*, A. Mackenzie).

Eoin garbh mac Eoin Abraich: acceded 1642; *Mac Eoin Abraich* was the patronymic of the Lairds of Coll.

Muirchadh mac Ghille Eoin: of Lochbuy; d. 1663.

Domhnall mac Aonghuis: chief of Glengarry, 1575-1635. His grandson Angus, who succeeded him, was made Lord Macdonald and Aros by Charles II.; d. 1680.

Ailin mac Dhomhnaill duibh: chief of the Camerons, 1608-1650, succeeded by his grandson Eoghan. See *Celt. Rev.*, V., 75, 76.

Seórus donn mac Choinnigh óig: chief of the Mackenzies, 1633-1651.

Domhnall dúabháil mac Aodha: chief of Clan Morgan, i.e., the Mackays, 1614-1649; made Lord Reay (*morbhair Meghrath*) by Charles I. in 1628—see *The Book of Mackay*.

The wars of Montrose are dealt with in Sir Walter Scott's *Legend of Montrose*, Dr Neil Munro's *John Splendid*, and Mr J. A. Steuart's *Red Reaper*.

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acht nach sgríobhtar: *acht* here="save that," restrictive; followed by the dependent negative *nach*. Cf. below *acht so amháin gurab* . . . There is an ellipsis in thought, such as *tuighther*, let it be understood.

as taosga: who were the first; now spelled *túisce*.

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Caol Mhuile: regularly now *Caol Muile*.

bárdagha: a garrison; in Gaelic there are three different words *bàrd*: (1) a poet, Gaulish *bardos*; native Celtic; (2) an enclosed meadow, paddock—a loan word from Scottish *ward*, a paddock, as in "calves' ward"; (3) a guard—a loan from Eng. *ward*, as in "watch and ward." In the second sense *bàrd* is very common in place-names north of the Grampians.

Loch Alann: Loch Aline. Locate all these places on a map.

Sir Domhnall: i.e., Sir Donald Macdonald of Sleat. He was reckoned chief of the Clan Donald.

a bheag de dhaoineibh: cf. the phrase *a leithid de dhuine*; in both cases *a* is poss. pron. 3 sing. mas. with prospective reference.

no go loisgfeadh: "or that they would burn," i.e., "under threat of burning."

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blár an Afalla: Blair in Athol. Athole is now pronounced Athal, or perhaps better Adhal (there being little or no *h*-sound heard as there should be with the spelling *th*). MacVurich's spelling recalls the ancient *Athfoithle*—v. Index of Names of Places.

Alasdar mac Colla mic Ghille-easbuig mic Colla (d. 1558) *mic Alasdair* (d. 1538) *mic Eoin Cathanaich* (d. 1494), of the family of Dun-naomhaig (Dunnyveg) in Islay. Alasdar's father, Coll mac Ghille-easbuig, is best known as Coll Ciotach, or the left-handed, from the fact that he could use his left hand as well as his right—Anglicised Colkitto. See, for an account of him, *Clan Donald*, II., 593. His son, Alasdair, was the most redoubtable warrior of his day, a man of the type of the *rioh Féinne* of old. Some of the finest poems in the language were composed in his honour. Born in Colonsay early in 17th century; banished therefrom in 1639 by Gille-easbuig Gruamach, he went to relatives in Antrim; fought for the Catholic cause in Ireland; joined Montrose in 1644; fought at Tippermuir, Crathes, Inverlochy, Auldearn, Kilsyth; acting independently of Montrose in Kintyre, was defeated by General Leslie; whereon, after throwing garrisons into Dun Abhartaigh (Dunaverty) and Dun Naomhaig, he sailed for Ireland. Slain in battle in Co. Cork, 1647. See *Clan Donald*, III., 596-609.

154 — *an gar do Phert*: Tippermuir.

ag Obuir dhegh: Crathes, about 14 miles from Aberdeen. *Obuir dhegh* is for *Obair-dheadhain*.

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bráighe: "upper part" of places; seen in *Bráigh Mharr*, Braemar; *Bráigh Mhoraibh*, Brae Moray; *Bráigh Loch-abar*; *Bráigh Chat*, and very many other names. Opposed to *bun* or *iochdar*, Scottish *laigh*.

Apuinn an Mhéinneinigh: Appin (i.e., abbey-land) of the Menzies, so called from its having been the patrimony of the ancient Church of Dull, near Aberfeldy. The other well-known Appin is *Apuinn mhic Iain Stiubhairt*, between Loch Leven and Loch Creran. It belonged to the Church of Lismore.

cenn loch Tatha: the east or lower end of Loch Tay, around Kenmore.

Clann Ghriogoir: in the Dean of Lismore's Book, MacGregor is called "Seabhag deudgheal nan trì ghleann," i.e., Glen Lyon, Glen Stræ, and Glen Orchy. The MacGregors were gradually dispossessed by the Campbells.

clann an Aba: the Macnabs of Glen Dochart, at the west end of Loch Tay. They claim descent from the lay abbot of Glen Dochart. They were bought out by the Campbells. Their ancient burial-place is *Innis Bhuidhe* in the river Dochart, at Killin.

fir an brághad: *brághad*, gen. of *bráighe*, "higher part." The Macgregors and Macnabs are meant—i.e., the men of *Bràghaid Albainn*, Breadalbane.

tigherna Achaidh na mBreac: Duncan Campbell of Achinbreck was a cousin of Argyll's. He was slain at Inverlochy by Alasdair Mac Colla. The following verses with reference to this exploit are from "Oran Luathaidh do Alasdair MacColla," *Macdonald Collection*, p. 40:—

Alasdair mhic ò hò
Cholla ghasda ò hò,
As do làimh-sa ò hò
Dh' earbainn tapadh trom éile.

As do làimh-sa ò hò
Dh' earbainn tapadh ò hò,
Mharbhadh Tighearn ò hò
Ach nam Breac leat trom éile.

Thiodhlaiceadh e ò hò
Luib a bhreacain ò hò,
Ged is beag mi ò hò
Bhuail mi clach* air trom éile. [**no ploc*]

morbhair Oglabi: James, 7th Lord Ogilvie, created Earl of Airlie, etc., 1639; a zealous adherent of Charles I. His son, Sir Thomas, fell at Inverlochy.

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láirc Thurraid: Glen Turret is at the head of Glen Roy, and *Làirig Thuraid* is otherwise known as *an Làirig Mhór*. Montrose started from near Loch Uanagan, marched southwards by the knoll called *Glùn Chuil-eachaidh*, and turning to the right at the first burn (about a mile from his starting point), followed the course of the burn, and so on to the *Làirig Mhór*, which leads in to Glen Turret. The march was hard enough, but its difficulty has been wildly exaggerated by making Montrose lead his men "up the course of the Tarff to the sources of the Spey, and, thence, across the hills into Glen Roy"—the Corrieyairack route. It is also stated that, on crossing the Spean, "after traversing the precipitous mountains over which Ben Nevis reigns supreme, he found himself late at night in Glen Nevis."—(*Loyal Lochaber*, p. 56). That would have been a mad route. Montrose, being a man of sense, and having excellent guides, took the most direct way, which, indeed, was formidable for some miles at the high part of *Làirig Thuraid*, but before and after that part it presented no special difficulty. As it was, Montrose's men marched nearly forty miles in deep snow and with little food, crossing a high and wild pass in course of their march.

Farrla partaidh don námhaid: no doubt a plundering party; cf. "loisgeadar bráigh Loch h-Abar," p. 156. Iain Lom Macdonald in his poem *Latha Inbhir-Lòchaidh* says:—

Direadh a mach Glùn Chuil-eachaidh
 Dh' aithnich mi oirbh sùrd bhur tapaidh;
 Ged bha mo dhùthaich 'na lasair
 Is éirig air a' chùis mar thachair.

bun Neibheis: where the river Nevis joins the Lochy; so Iain Lom:—

Is iomadh fear gòirseid agus pillein,
 Cho math 's bha riamh de do chinneadh,
 Nach d' fhaod a bhòtann thoirt tioram,
 Ach foghlum snàmh air Bun Nibheis.

do marbhadh urmhór: the loss of the Campbells was severe; Iain Lom says bitterly:—

Am b' aithne dhuibhse an Goirtean Odhar?
Is math a bha e air a thodhair;
Cha'n inneir chaorach no ghobhar,
Ach fuil Dhuibhneach an déidh reothadh.

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Cormac mac Airt, husband of Ethne and father of Cairbre, was the most illustrious of the pagan kings of Ireland. He was grandson of Conn Cédchathach. In his time, according to tradition, flourished Fionn MacCumhail, who was his son-in-law. Cormac reigned A.D. 254-266, when he abdicated, and died in 277.

C'airbre Lithfeachair: Cairbre of the Liffey succeeded Cormac. Defeated and broke the rebellious Fiann at the battle of Gabhra. The ending *-car* here = "fond of," e.g. *conchar*, "fond of hounds." There is also *-car -cor, -cur*, a setting, a casting, e.g. *crannechar*.

i Laighnibh: "in Leinster"; literally "among the Lagenians"; cf. *i cataib*, in Sutherland.

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is amhlaidh: "thus," with prospective reference.

mar a ngnathuigheadh: "far am b' àbhaist."

la n-aon .i. "aon la"; "la de na laithean."

go bhfacaidh .i. gu'm faca; supply in thought *tarla*.

i làr an t-srotha .i. am meadhon an t-srutha.

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ar feadh gach feadhma: "while she performed each of these services"; *feidhm* is our *feum*.

da mbeanadh .i. do am beanadh. de

maith tharla .i. is maith a thachair sinn.

mar atá .i. is e sin ri ràdh.

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rùn 'n-a mbeith guais .i. sgeul-rùin anns am biodh cunnart.

go gcuireadh .i. gus an cuireadh.

anabaidh .i. anba .i. ro-mhór.

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gun fromhadh uaidh .i. gun fheuchainn leis.
ar tí a bhásuighthe .i. air tí a mharbhadh.
do shéan nachar ghlac féin .i. bhóidich i nach d'fhuair i.

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da dtiocfadh .i. de an tigeadh.
do bhí d' fheabhas .i. is ann air feabhas.
go dtug .i. gu'n tug.
do ghabh e ré a ais .i. ghabh e fos laimh.

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go ro ling .i. gus an do leum e, *no*, thug e leum.
atámoid da chlos .i. tha sinn ag cluinntinn; *da chlos*
 =do a chlos=ag a chlos, " a hearing of it " (pro-
 spective reference to *go raibhe*).
crioch san bhíth .i. duthaich 's am bití.

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Bruighean Chaorthainn agus Imtheacht an Ghiolla
Dheacair: see *Silva Gadelica* (text and translation):
Joyce's Old Irish Romances (translation).
ag coimheadh .i. air chairtealan.
ní hithí leó, etc., .i. bhíodh iad a síor cuir clachan
 teithe ris na sùganaibh, gus an tigeadh goil orra gu
 tric, ionnus gu'm biodh iad air am bruith.
do nochtadh gach aon, etc. .i. chuireadh e dheth a chuid
 aodaich.

Hector Boetius: circ. 1465-1536; Scottish historian, and
 Principal of the University of Aberdeen (1505);
 published in 1527 *Historia Gentis Scotorum*, trans-
 lated into Scottish prose in 1533, and into English
 for Holinshed's *Chronicles* in 1577.

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sháruigh e .i. thug e barr air.

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Béil: nó connection with Phoenician Baal, lord. There
 was, however, a Gaulish god Belenos. For deriva-
 tion of Bealltuinn see MacBain's *Etymol. Dict.*
tar ceann iomorro gurab é .i. gidheadh ged a b' e.

Lughaidh Lamhfhada: He was really a god of the ancient Gael; Welsh *Llew*. He was a god of light, art and science, and as such corresponds partly to Apollo, partly to Mercury.

Fir Bolg: one of the peoples who, according to ancient tradition, held Ireland. Apart from occupation before the Deluge, Ireland was invaded by (1) Partholon and his sons; (2) Neimheadh and his sons; (3) the Fir Bolg; (4) the Tuatha Dé Danann; (5) the sons of Milidh. In historic times there were invasions by the Norsemen about 800 A.D., and by the Normans, or rather by men from England and Wales, led by Norman knights.

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Psaltair na Teamhrach: the Psalter of Tara, ascribed to Cormac mac Airt, and alluded to by Cuan O'Lochain, *circ.* 1000. On his authority it may be taken that in his time a book existed about the prerogatives of Tara and the provincial kings, so old that he, no doubt following tradition, was not afraid to ascribe it to Cormac mac Airt, who lived in the third century. So Professor Douglas Hyde, *Literary Hist. of Ireland*, p. 264.

cion firinne .i. meas firinne.

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i n-allod .i. 'san aimsir i n-allod .i. 'san àm o shean.

cruinnchliatha caorthainn: rowan was used because it was a defence or prophylactic against the evil spirits, who, when summoned, had to be guarded against. The operators go *i muinighin a ngeas*, trusting to the power of their spells, but they lie on rowan hurdles as an additional precaution.

an togharmach san chiorcaill: the invoker of the spirits draws a circle round about him, and takes care to stand inside it. The demons whom he invokes cannot cross the circle.

The statement made by Keating in the first paragraph of this extract (pp. 171, 172) cannot be accepted. There is no real proof that the Irish Druids (1) had

altars, (2) offered sacrifices thereon. Keating's account is coloured by classical accounts of the Gaulish Druids and their practices. The Irish Druids were (1) diviners, (2) workers of magic or medicine men. They, and they alone, knew the proper and safe methods of dealing with evil spirits. They used their "science" for the benefit of the tribe. Each tribe had a druid, who was the king's chief adviser. They used it also for the benefit, or the injury, of individuals. In both cases, their services were not without reward. The position of the Druids, both with respect to the tribe and to the individual, was taken over by the Church. The king's chief adviser became not a druid, but a cleric. Demons were routed, not by spell and incantation, but by the sign of the cross. *Is e mo druí Críost*, Christ is my Druid, a saying attributed to Colum Cille, accurately reflects the change. There was natural y bitter enmity between the Church and the Druids.

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Lochlannaich: the period of Norse influence in Ireland is from 795 A.D., when the Norsemen plundered Lambay Island near Dublin, till 1014, when their power was broken by the Irish under Brian Boróimhe at the battle of Clontarf. Clontarf is now part of Dublin City.

gu cumair .i. gu h-aithghearr.

do bheireadh fear an tigh ris .i. bheireadh e fear an tigh leis.

i nycall ré n-a bhuanacht .i. an urras a chairtealan.

athchaithte .i. air an caitheamh as; *ath-* intensive.

gan neart, etc., .i. gun chomas foghlum a theagasc no eaglaisean a thadhall.

náid: for *ionáid*, used here instead of *ioná*, "than," "nor," before a nominative plural.

is ar t-iarmhar da gcléir do mhair .i. is uiread de an cléir agus a mhair.

Page 174.

do troisceadh leo air: fasting was resorted to in ancient Ireland as a means of forcing a debtor to pay. The creditor fasted at the door of the debtor. The debtor meanwhile was obliged to fast also, and to keep indoors as long as his creditor kept up the fast. This proceeding, strange to our views, was and is well known in the East. In Christian times this pagan practice, as well as others, was adapted to Christian usage.

Brian mac Cinnéididh: otherwise Brian Boroimhe, Brian of the cow-tribute, b. at Kincora 941, killed at Clontarf 1014; the Irish Wallace. His brother was king of Munster. After many years of fighting against the Danes and Norsemen, Brian deposed Mael-sechlain, king of Ireland, in 1002, and was acknowledged king in his stead. After the decisive battle of Clontarf, Brian was attacked in his tent by a fleeing Norseman called Broder. Brian drew his sword and smote off both Broder's legs with one blow, but the latter in falling cleft Brian's head with his axe.

tug luach leabhair: Brian's enlightened educational policy was in accordance with the great Irish tradition of encouragement of learning. In the sixth, seventh, and eighth centuries the schools of Ireland were numerous and famous. They were frequented by hosts of students from Britain, and even from the Continent. Bede, for instance, writing *circ.* 700 of the results of the yellow plague of 664, says:—"This pestilence prevailed no less disastrously in Ireland. Many of the nobility and of the lower ranks of the English nation were there at the time, who, in the days of the Bishops Finan and Colman, forsaking their native island, retired thither, either for the sake of sacred studies or of a more ascetic life. . . . The Scots [i.e., the Irish] willingly received them all, and took care to supply them with daily food without cost, as also to furnish them with books for their studies and teaching free of charge."—*Eccl. Hist.* III., 27.

is e Brian fós tug sloinnté: it is not clear in what sense this is meant. The Irish tribes and septs were certainly differentiated long before Brian's time.

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táinig aoinbhean . . . agus fainne óir, etc.: this is the theme of Moore's song, "Rich and rare were the gems she wore."

Page 177.

Iarrla Earra-gaoidheal: Archibald, 5th Earl, 1558-1575.

ag gératáich: earnestly entreating; *gér atáich* = sharp entreaty.

sliocht: primarily "track," "trace."

réra cosmhula . . .: *réra* for *réna*, "to whom"; cf. *gu bhfuil an t-adhbhar diadha-sa cosmhuil rit*, p. 178, "that this godly cause is agreeable to you"; *cosmhuil* here = *taitneach*; abstr. n. *cosamhlach* = *taitneas*.

airidhe .i. *airidheachd*; cf. *feabhus d' airidhe*.

air am bi cumaoin . . .i. as *mó a thoilneas gràdh an fhir a nì an t-saothair*. Observe (1) *saothair*, mas. in Irish, fem. in Scottish Gaelic; (2) *deunta*, gen. of *deanamh*, v.n.

ag a thuigsinn cosamhlachd: "at understanding it, viz., the agreeableness"; *a*, "its," with prospective reference to *cosamhlachd*.

méd do chomaoine gráidh imarcaidh oram: "the amount of the obligation imposed on me by you to bear love to you"; "meud do chomain ormsa grádh a thabhairt dhuit"; *imarcaidh* for *imarcraidh*, v.n. of *imorchurim*, I bear.

imh - air - cuir - > *immarchor*
Page 178.

neoch: in Mod. G. *nì*; in O.G. *ní* was neuter of *nech*, any one, or, anything; in Mod. G. *nech* = a person; *ní* = a thing.

ler bh' àil: le an ro bh' àil; Sc. G. le am b' àil.

ina briathraibh iná marsin: *ina* = in his; *iná* = than.

Page 179.

ag féchain a neithe . . .: "when we see the things printed in the press, how smartly and how quickly each one of them, notwithstanding its size, is completed thereby."

Tuathaibh Dé Dhanond: "the tribes of the goddess Danau," reputed ancient settlers of Ireland; *v.* note on p. 170, *Fir Bolg*.

Bishop Carswell's attitude to the Gaelic heroic tales is typical of the Church of the Reformation. The pre-Reformation attitude is illustrated by the work of James MacGregor, Dean of Lismore, d. 1551, who was a great collector of the material despised by Bishop Carswell. It is, indeed, most likely that it is the Dean of Lismore, possibly also Donald Munro, High Dean of the Isles, that the Bishop has specially in view.

Page 180.

ar naineolas an drong so, etc.: "our ignorance, we Gael of Alba, as I have mentioned already."

as am briathruibh: *as* = out of, from; cf. *tha e ag obair as a léinidh*, he is working in his shirt sleeves.

ní rachaind féin a seilbh, etc.: "I would not take upon me to do the work"; *a*, prep. = *iⁿ* = Sc. G. *an*.

is mó iná mhacfaid: "greater than my means"; *mo acfuinn*, our *acfuinn*, gear.

imarcaidh no easbhuidh: "excess or defect."

acht mura, etc.: "unless indeed there is excess or defect therein according to the standard of diction or propriety laid down for Gaelic by the poets."

Page 181.

ní ghébha mé cumairce na buidhne-sin: "I will not cry those folk mercy."

madh áil le Dia .i. ma's áil le Dia gu'n dèan so maith no tairbhe.

p. 182 The text of this charter is now largely illegible; a fac-simile appears in *Clan Donald*, I. The lands granted consist of the present farms of Cornabus and Kintraw, and those adjacent to them on the

south and west. The name "Wgasgog" has gone. *Fercos Mac Betha*, probably the writer of the charter, may have belonged to the famous family of physicians of that name, traditionally said to have come in the *sochraid nemhghnáthach* of p. 146.

Page 182.

Mac Domhnaill: Donald, Lord of the Isles, 1386-1423 *circ.*; *v.* note on p. 147.

én mhairg dég go leth: *go* formerly *co*, with; *go leith* = with a half. A merkland was about 35 acres.

air chunnrag(h) agus air choinghioll: "on covenant and on condition."

da mharag agus da fhichit marg: this is at the rate of 10½ merks per cow, or 12s sterling. In the 14th century 9s was a good price for a mart; 12s seems high.

go deiriogh an bheatha .i. gu deireadh an t-saoghail.

do sheasamh agus do chongbháil: "to defend and maintain."

Page 184.

Colum Cille: *b. circ.* 521 at Gartan, Donegal; *d.* 597 in Iona, to which he had gone in 563.

Drostan: his date is uncertain, and he is thought to have been rather prior to Columba and independent of him.

The legend of the founding of the monastery of Deer was written in the 11th century, and recounts tradition which is not necessarily accurate.

dattác .i. do atach; *cf. ag gér atach*, p. 177.

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Malcoloum mac Cinatha: King Malcolm II., 1005-1034.

Malcoloum mac Moilbrigte: *d.* 1029; called in Irish Annals *rí Alban*.

Malsnecte mac Luloig: *d.* 1085; called in the Irish Annals *rí Moreb*, king of Moray. His father, Lulach, was killed 1058.

The share (*cuid*) of king, mormaer, and toiseach consisted of dues in service, in maintenance, and in

kind, to which each of these high officials were entitled from the land. The granting of the share means that the dues would thereafter be paid to the monastery.

Lands "in freedom from *mormaer* and from *toiseach*" would be free from all dues and exactions, except those due to the king.

Under the feudal system the *Mormaer* became *Earl*, and the *Toiseach* became *Thane*.

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in ocmad bliadin rígi Dabid: i.e., 1131-1132.

testibus istis: "these being the witnesses." The Gaelic is a memorandum of a Latin charter. *Nectan* was the first bishop of Aberdeen; the see was founded about 1125.

Domongart ferléginn: the *fer-léighenn* was the head of the school which was taught in the monastery or in connection with it.

clann Canan: this and *clann Morgainn*, p. 190, are among the first clans met with in Scottish history. Of *Clan Canan* nothing more is known. *Clan Morgan* was long the designation of the Mackays of the Reay country, and it is probable, though perhaps not demonstrable, that there was a close connection between them and the Aberdeenshire Morgans.

Observe carefully to whom the grants are made in each case. The formula varies, and the prominence of Peter in III is an indication of strong Roman Catholic influence. All grants to churches, and all dedications, are to God in the first instance, though this is not always expressed.

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dirationauerunt: supported by arguments made good by proof.

Gregory was bishop of Dunkeld, *circ.* 1135 to 1169.

Andrew was bishop of Caithness from about 1150.

APPENDIX A.

In modern Gaelic the particle *a* may be—

- A. the possessive pronoun 3 sg. mas. or fem.
- B. the degraded form of *do*.
- C. the degraded form of *de*.
- D. the first letter of *an* (preposition).

A. Possessive pronoun:

- (1) With ordinary possessive meaning and backward or retrospective reference. This use is so common that it needs little illustration.

Chuir e *a* làimh air *a* sròin, he put his hand on her nose (p. 55).

Cha robh h-uile ni g' *a* riar, everything was not to her mind (p. 55).

Bha e 'n *a* chleachdadh, it was in its custom—i.e., it was a custom (p. 112).

Tha e dol air [*a*] ais, he is going back.

Tha e dol air [*a*] aghaidh, he is going on.

Tha i dol air *a* h-ais, she is going back.

- (2) As object or “objective genitive” depending on a verbal noun, and with backward or retrospective reference:—

Dh'iarra e oirre *a* leantainn, lit. he asked of her his following—i.e., he asked her to follow him (p. 55).

A' strì ri *a* pògadh, trying to kiss her (p. 55).

Tha an leac r' *a* faicinn, lit. the slab is for its seeing—i.e., the slab is to be seen.

Tha [*a*] fhios agam, lit. I have its knowledge—i.e., I know.

Guidid Cuchulaind dia mathair *a* lé cud dochum na macraide, lit. Cuchullin asks of his mother his letting to the lads—i.e., Cuchullin begs his mother to let him go to the lads—(Old Irish).

- (3) As object or “objective genitive” depending on a verbal noun, and with forward or prospective reference:—

- Cha b' urrainn e *a* ràdh gu'n do thuit a chrannchur, lit. he was not an authority (for) its saying that, etc.—i.e., he could not say that his lot had fallen (p. 66).
- Gu mínáirech ag *a* rádha nach dlighfedis na prindsadha, lit. shamelessly at its saying that, etc.—i.e., saying shamelessly that princes ought not (p. 178).
- ag *a* rádh ris gan cádhus do thabhairt, lit. at its saying to him without reverence to give —i.e., bidding him not to give reverence— (Keating).
- faodar *a* chreidsinn nach robh Lot sona, lit. its believing is possible that Lot was not happy —i.e., it may be believed that Lot was not happy (p. 68).
- Biodh [*a*] fhios agad gu bheil sin mar sin, lit. let its knowledge be with you, etc.—i.e., know that that is so.
- Biodh fios agad gur b' e Raghnaill, know that it was Raghnaill. Here, if the text is right, the poss. pron. is omitted altogether. In the previous example its presence is indicated by aspiration.
- atá *a* fhios agamsa go ndénadh, lit. I have its knowledge that he would do—i.e., I know that he would do.

(4) With prospective reference in certain phrases:—

— Cha chuala mi *a* bheag de na bha e ag ràdh.
I heard nothing of what he was saying.

Cha'n fhaca mi riamh *a* leithid so de dhuine.
I never saw the like of this man.

B. The degraded form of *do*, the verbal particle.

- (1) With force of relative pronoun as subject or object; a very common use.

Na daoine *a* chunnaic mi féin.

Na daoine *do* chonnaic mi féin (p. 152).

The men whom I saw myself.

A' cheud arm *a* chuireadh air chois.
 An chét arm *do* cuireadh ar chois (p. 152).
 The first army that was set on foot.

Gach duine *a dh'* eireadh leo.
 Gach duine *do* eirghed leó (p. 153).
 Every man who would rise with them.

- (2) After various adverbial expressions of time, etc.

Am feadh *a* mhair an cogadh.
 Am fedh *do* mhair an cogadh (p. 154).
 While the war lasted.

Cha'n fhada *a* chaidh iad.
 Ní fada *do* chúadar (p. 156).
 They had not gone far.

Mar *a* ghabh e tighearnas.
 Mar *do* ghabh tighernas (p. 1488).
 How he took lordship.

Is 'n a aghaidh *a* bha e.
 Is na aghaidh *do* bhí sé (p. 152).

Is motha *a* cheannsaich e.
 Is mó *do* cheannsaich, etc. (p. 145).
 He subdued more.

- (3) The degraded form of *do*, the preposition, expressing purpose:—

— Thainig Clann an Aba chuca *a* chomhnadh.
 Táinic clann an Aba chuca *do* chongnamh (p. 155).

The MacNabs came to them to help.

Chuireadh fir a bhràighe air leth *a* dheanamh creachadh.

Do cuireadh fir an bhraghad ar leth *do* dhéanamh creachadh (p. 155).

The up-country men were selected to make a plundering expedition.

An uair a dh' éirich Cormac *a* thaisteal an fhuinn.

Dar éirigh Cormac *do* thaisteal an fhuinn (p. 159).

When Cormac rose to traverse the land.

— Tha e dol *a* Pheirt; *a* dh' Eirinn; *a* choimhead.
He is going to Perth; to Ireland; to see.

- (4) The degraded form of *do* with verbal noun, in the peculiar construction illustrated below. Here *do* with verbal noun is practically equivalent to a true infinitive, and the combination is *preceded* by an object.

— Cha ghnàth leis na buill *a* mholadh.
Ni ghnàth na buill *do* mholadh (p. 150).
He is not wont to praise the members.

Is furusda dhuit fios [*a*] fhaighinn.
Is furusda dhuit fios *d'* fhaghail (p. 152).
You can easily ascertain.

An déidh coimhcheangal *a* dhèanamh.
Taréis coimhchengal *do* dhénamh (p. 152).
After making a covenant.

Eadar an cath sin *a* thabhairt agus cath eile *a* bhrisdeadh.
Eder an cath sin *do* thabhairt agus cath eile *do* bhrisdeadh (p. 154).
Between fighting that battle and winning another.

A chum cath *a* thabhairt dhoibh.
Do chum catha *do* thabhairt doibh (p. 155).
In order to give them battle.

Thubhairt e ris an leanabh *a* chleith.
Aubhairt ris an leanbh *do* cheilt (p. 161).
He bade him conceal the child.

Thachair e dhomhsa mac an rígh *a* mharbhadh.
Tarla dhomhsa mac an ríogh *do* mharbhadh (p.
161).

It has befallen me to slay the king's son.

An fhirinn *a* chluinntinn.

An fhirinde *do* chluisdin (p. 180).

To hear the truth.

An t-saothair-sa *a* dhèanamh

An tsaothair-se *do* dhéanamh (p. 180).

To take this trouble.

Cha'n 'eil e ag guidhe dioghaltas *a* thabhairt
orra.

ní guid dígail *du* thabairt foraib (Milan Glosses,
42a4).

He does not pray that vengeance be taken on
them.

(5) In certain phrases:—

a réir for *do réir*, according to, lit. to will.

a ghnáth for *do ghnáth*, continually.

a thaobh for *do thaobh*, as regards.

a chum for *do chum*, towards, in order to.

C. Degraded form of *de*: colloquial, and not often
found in good writers:—

Cha'n 'eil a bheag *a* dhaoine ann (for *de*
dhaoine).

There are not any men.

D. (1) The first letter of a preposition *an* "from,"
found in the adverbs (or adverbial expressions):—

a nall, from over, to this side; *an* and root seen
in *thall*.

a nìos, from below; *an* and **ìos*, down, seen in
iosal, *sios*.

a nuas, from above; *an* and **uas*, up, seen in
uasal, *suas*.

a null, over, to beyond; for *nunn*, on analogy of
a nall.

- (2) The first letter of the preposition *an*, "in," "to," found in the expressions:—
- a bhàn*, down, for *a bhfàn*, i.e. *a nfàn*, into slope, down.
 - a bhos*, on this side, for *a bhfos*, i.e. *a nfos*, in station at rest.
 - a mach*, outside (motion to), for *an* with accusative, "into," and *magh*, a field.
 - a muigh*, outside (rest), for *an* with dative, "in," and *maigh*, dat. of *magh*.
 - a nis*, now, Ir. *anois*, for *an* and *fois*, rest.
 - a steach*, within (motion), for *in-san-tech*, into the house.
 - a stigh*, within (rest), for *in-san-tigh*, in the house.

APPENDIX B.

ECLIPSIS.

1. Eclipsis is the modification of the initial consonant of a word, as the result of contact with a final *n* of a closely connected preceding word. This final *n* was carried on to the next word by a process comparable to the French *liaison*.
2. The words after which eclipsis occurs are classified for the present purpose as follows:—
 - (1) The prepositions *inⁿ*, in; *goⁿ*, with; *reⁿ*, before; *iarnⁿ*, afterwards; and the conjunctions *goⁿ*, so that (same as preposition originally) *dánⁿ*, if.
 - (2) The numerals *seacht*, *ocht*, *naoí*, *deich*.
 - (3) The accusative singular and genitive plural of the article, and of any noun or adjective.
 - (4) The possessives *arⁿ*, our; *bhurⁿ*, your; *aⁿ*, their; the relative *aⁿ* (really the article).
 - (5) Some nouns originally neuter show eclipsis after the nominative singular. In the old language this was the case with all neuter nouns.

3. If the second word begins with a vowel, the final *n* of the preceding word is written before the vowel, usually with a hyphen—

e.g., *ar n-athair*, our father.

If the second word begins with a consonant, its initial

<i>b</i>	is written	<i>mb</i> ,	pronounced	<i>m</i>
<i>c</i>	„	<i>gc</i> (<i>cc</i>),	„	<i>g</i>
<i>d</i>	„	<i>nd</i> ,	„	<i>n</i>
<i>f</i>	„	<i>bfh</i>	„	<i>v</i>
<i>g</i>	„	<i>ng</i> ,	„	<i>ng</i>
<i>p</i>	„	<i>bp</i> ,	„	<i>b</i>
<i>t</i>	„	<i>dt</i> (<i>tt</i>)	„	<i>d</i>

Note:—

C = Carswell.

Ch = Macdonald Charter.

D = Book of Deer.

K = Keating.

M = MacVurich.

4. Examples—(1) Prepositions and Conjunctions:—

in:—*i n-éalódh* (K), in elopement; *a gló* (C), in print; *i gginn* (D), *i gcionn* (K), *a coionn* (M), at head, to meet; *i dtaisgidh* (K), in keeping; *i ngaois* (K), in wisdom; *a ccruth* (M), in shape; *a ccomhdhail* (M), in meeting; *a Ccill Moulridh* (K), in Kilmaree; *a bhfogus* (M), near; *i bhfios* (K), in knowledge; *i bpéin* (K), under penalty.

go:—*co n-a nasgadh* (D), with gift of it; *go tteobhraidh* (Ch.), that he give; *go bhfacaidh* (K), so that he saw; *go ttogadh* (M), that he would give; *go gceilfeadh* (K), that he would conceal; *go mbeireadh* (K), that he would bring.

re:—*re n-a mhnaoi* (K), to his wife; *re n-a athair*, with his father (M); *re n-abarthar* (M), to whom is said.

iar:—*ar n-éig d'athair* (M), after death to his father; on his father's death; *ar n-a chlos sin* (K), on hearing that; *ar gcúl* (C), behind;

ar dtús, at first (K); *ar ngluasacht* (M), after moving.

dáⁿ:—*dá bfaicind* (C), if I were to see; *dá gcriothnuighdís a airm* (K), if his weapons shook; *dá mbeirthe air* (K), if he was caught.

- (2) Numerals:—*seacht n-airghe* (K), seven herds; *seacht bhfichid* (K), seven score; *seacht gcatha* (K), seven battalions; *ocht n-aoidhche* (M), eight nights.
- (3) acc. sing. and gen. pl.:—*chaillech ndubh* (M), of nuns; *na dtarbh n-iodhbarta* (K), of the sacrificed bulls; *air son na mbó cceadna* (Ch.), for the aforesaid cows; *iar n-éire na glérec* (D), after refusing the clerics; *d'attac na glérec* (D), to supplicate the clerics; *na bhfiaghain* (Ch.), of the witnesses.
- (4) *ar a ginn* (D), on their head, before them; *ri n-a dtoruibh*, with their fruits; *ar n-aineolas* (C), our ignorance; *a bhfian bhoth*, of their hunting booths.
- (5) *lá n-aon*, one day.

Additional examples should be collected from p. 143 onwards.

APPENDIX C.

THE IRISH REGULAR VERB.

The following paradigm of a regular verb is taken from O'Donovan's *Irish Grammar*. The stem of *molaim* is broad. Slender stems, like *ceilim*, I conceal, will, of course, have their final consonant flanked with slender vowels throughout. Thus, *molamaoid*, we praise; *ceilimid*, we conceal; *molfad*, I shall praise; *ceilfead*, I shall conceal. Other slight differences need not concern us here.

		Molaim, I praise.	
		Active Voice.	Passive Voice.
Indicative Mood.	Present	Singular. 1 molaim 2 molair 3 molaidh sé	Singular. 1 moltar mé 2 thú é
	Preterite.	Ptural. 1 mholas ^{de} 2 mholais 3 mhol sé	Ptural. 1 moladh mé etc.
	Imperfect.	1-mholaim 2-mholta 3-mholadh sé	1 moladh mé etc.
Imperative.	Future.	1 molfad 2 molfair 3 molfaidh sé	1 moltaoi mé etc.
	Con- ditional.	1 molfad 2 molfair 3 molfaidh sé	1 moltaoi mé etc.
		1 molfad 2 molfair 3 molfaidh sé	1 moltaoi mé etc.
1 molfad 2 molfair 3 molfaidh sé		1 moltaoi mé etc.	
Pres. Subj.	1 molfad 2 molfair 3 molfaidh sé	1 moltaoi mé etc.	1 moltaoi mé etc.
	1 molfad 2 molfair 3 molfaidh sé	1 moltaoi mé etc.	1 moltaoi mé etc.
	1 molfad 2 molfair 3 molfaidh sé	1 moltaoi mé etc.	1 moltaoi mé etc.
Pres. Subj.	1 molfad 2 molfair 3 molfaidh sé	1 moltaoi mé etc.	1 moltaoi mé etc.
	1 molfad 2 molfair 3 molfaidh sé	1 moltaoi mé etc.	1 moltaoi mé etc.
	1 molfad 2 molfair 3 molfaidh sé	1 moltaoi mé etc.	1 moltaoi mé etc.

IRREGULAR VERBS.

Those parts only are given which occur in the text. It will be noted that certain verbs possess independent forms and dependent forms of the same tense. The question of the origin of these forms could be discussed

1 saoran
 2 saora
 3 saora
 saoran
 saorthair
 saoraid.

intelligibly only with reference to the older stages of the language, and is, therefore, omitted here. It may be said, however, that in most cases the double form arises from a difference of accentuation in compound verbs. Thus in O. Ir. *do* and *berim* accented on the second part give *do.bíur*, I give (the dot is put before the accented syllable); accented on the preposition they give *.tabur*, I give; *do* and *gníu* give *do.gníu*, and *.denim*, I do. Here *do.bíur* and *do.gníu* are the independent or absolute forms; *.tabur* and *.denim* are dependent forms. The dependent form of the verb is used in the imperative mood, and after *ní*, not; *an* and *nach*, interrogative; *go*, that; *cá*, where; *muna*, unless; *dá*, if; and the relative governed by a preposition.

In the case of Scottish Gaelic the stress accent is always on the first syllable of a compound word.

1. beirim, <i>I bear, bring.</i>	<i>Impft. depend.</i>
<i>Active.</i>	<i>sg. 3 abradh</i>
<i>Pres. sg. 1 bheirim (relative)</i>	<i>Conditional</i>
<i>Pret. sg. 3 beiris, rug</i>	<i>sg. 3 adéaradh</i>
<i>pl. 3 rugadar</i>	<i>Passive.</i>
<i>Impft. sg. 3 bhearadh</i>	<i>Pres depend.</i>
<i>Imperat.</i>	<i>sg. 3 abarthar</i>
<i>sg. 3 bhearadh</i>	
<i>Passive.</i>	3. do bheirim, <i>I give.</i>
<i>Pres. sg. 3 beirthear</i>	<i>Active.</i>
<i>Verbal Noun.</i>	<i>Pres. sg. 3 do bheir</i>
breith	<i>pl. 3 do bheirid</i>
2. Adeirim, <i>I say.</i>	<i>Pret. sg. 1 tugas</i>
<i>Active.</i>	2 tugais
<i>Pres. sg. 3 adeir</i>	3 tug
<i>pl. 3 adeirid</i>	<i>pl. 1 tugamar</i>
<i>Pres. depend.</i>	3 tugadar }
<i>sg. 1 abraim</i>	tugsat }
<i>pl. 1 abramaid</i>	<i>Fut. sg. 1 do bhéra</i>
<i>Pret. sg. 3 adubhairt</i>	<i>Cond. sg. 3 teobhraidh</i>
<i>pl. 1 adubhramar</i>	<i>Passive.</i>
<i>Impft. sg. 3 adeireadh</i>	<i>Pret. tugadh</i>

<p><i>Verbal Noun.</i> tabhairt</p> <p>4. gabaim, <i>I take.</i></p> <p style="padding-left: 40px;"><i>Active.</i></p> <p><i>Pret. sg.</i> 1 do ghabhas 2 do ghabhais 3 {do ghabh gabhas, gabhais</p> <p><i>pl.</i> 3 gabhadar</p> <p><i>Impf. pl.</i> 3 do ghabhdaois</p> <p><i>Fut. sg.</i> 1 gébha 3 gébhas</p> <p style="padding-left: 40px;"><i>Pass.</i></p> <p><i>Pret.</i> gabhadh</p> <p style="padding-left: 40px;"><i>Verbal Noun.</i> gabháil</p> <p><i>Compounds:</i> togaim or tog- bhaim, <i>I lift.</i></p> <p><i>pret. sg.</i> 3 do thógaibh fágaim, <i>I leave</i></p> <p><i>pret. sg.</i> 3 do fhágaibh <i>pl.</i> 3 do fhágsad</p> <p>5. do.gheibhim, <i>I find.</i></p> <p style="padding-left: 40px;"><i>Active.</i></p> <p><i>Pres. pl.</i> 3 do gheibhid</p> <p><i>Pret. sg.</i> 1 fuaras 3 fuair <i>pl.</i> 3 fuaradar</p> <p style="padding-left: 40px;"><i>Verbal Noun.</i> faghbháil or fagháil</p>	<p>6. do.ghním, <i>I do.</i></p> <p style="padding-left: 40px;"><i>Active.</i></p> <p><i>Pres. sg.</i> 3 do (gh)ní</p> <p><i>Pres. depend</i> <i>sg.</i> 1 déinim</p> <p><i>Pret. sg.</i> 1 do.rinneas 3 {do.rinne do.róine (p. 163)</p> <p><i>pl.</i> 3 do.rinneadar</p> <p><i>Pret. depend.</i> <i>sg.</i> 1 dérna or déarna</p> <p><i>pl.</i> 3 {dénadar dénadar</p> <p><i>Impft sg.</i> 1 do(gh)níodh <i>pl.</i> 3 do(gh)nídís</p> <p><i>Impft. depend.</i> <i>sg.</i> 3 déanadh</p> <p><i>Fut. depend.</i> <i>sg.</i> 1 déna déan</p> <p style="padding-left: 40px;"><i>Passive.</i></p> <p><i>Pres.</i> do(gh)níthear</p> <p><i>Pret.</i> do.rinneadh</p> <p><i>Pret. depend.</i> déarnadh</p> <p><i>Impft</i> do-(gh)níthí</p> <p><i>Impft. depend</i> {déantaoid dearntaoid</p> <p style="padding-left: 40px;"><i>Verbal Noun.</i> déanamh</p> <p>7. ad.chím, do.chím, <i>I see.</i></p> <p style="padding-left: 40px;"><i>Active</i></p> <p><i>Pres. sg.</i> 1 do chím</p> <p><i>Pres. depend.</i> <i>sg.</i> 2 faice</p> <p><i>Pret. sg.</i> 3 {do chondaire do chonnaice</p>
---	---

Pret. depend.

sg. 3 faicadh

Impft. sg. 1 faicind (feicinn)

Passive.

Pret. do condeus (impersonal,
p. 177)

Verbal Noun.

faicsin

8. do.chluinnim, *I hear.*

Pres. sg. 1 do chluinim

Verbal Noun.

clos ; cluisdin (p. 180)

9. téighim, *I go.*

Pres. sg. 3 téid

Pret. sg. 3 do.chuaidh
do.chaidh (p. 152)

pl. 3 do.chuadar

Pret. depend.

sg. 3 dechaidh

Cond. sg. 1 rachaind

sg. 3 do roicheadh

(p. 170)

Verbal Noun.

dol, dul.

10. tigram, *I come.*

Pres. sg. 3 tig

Pret. sg. 3 { táinic
tángas (p. 144)

pl. 3 tángatar

Impft. sg. 3 tigeadh

pl. 3 tigidis

Cond. sg. 3 tíoefadh

Imperat.

pl. 2 tigmid

Verbal Noun.

tuidheacht, teacht

11. rigim, *I arrive, reach.*

Pret. sg. 3 ráinig

pl. 3 rángadar

Verbal Noun.

rochtain

NOTE 1.—In the 3 sing. preterite there appears in addition to the uninflected form (usually with *do*), a form in *-is* e.g. *gabhais* (in MacVurich *gabhas*) and *do ghabh* ; *fiafruighis* and *do fhiafruigh* ; *cuiris* and *do chuir*. Other examples are : *targes* 144 ; *tairges*, *diultais*, *ghluaisis* 153 ; *geallais*, *aontuighis* 160 ; *glacais*, *tillis*, *leigis*, *screadais* 161.

NOTE 2.—Similarly beside the usual 3 pl. preterite in *-adar* there appears a form in *-sat* (*-seat*), the old 3 pl. ending of s-preterite verbs. Thus, *tugsad* 144 ; *do leansad* 157 ; *doronsat* 184 ; *doratsat* 186, 188. Though Keating uses this form freely, no example happens to occur in the extracts. Carswell does not use it, nor does he use the 3 sing. pret. in *-is*.

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AINMEAN AITEAN

- Abhainn Bran, R. Bran*, 41; "Raven-stream," in Ross; the Perthshire Braan is in G. *Breamhainn* = **Bremona*, Gr. *bremo*, I roar
Abhainn Chluaidh, 199: see *Srath Chluaidh*
Abberdeon, 188 (gen.), 192
Abbordobhor, 184, Aberdour
Abhainn Fhada, 150, R. Add in North Kintyre
Abhann Glaschú, 147, the R. Clyde
Acchad Madchor, 188, Auchmachar
Achad Toche Temni 186, for *toche* cf. *Tochie-neal*
Achadh nan Allt, 41; *Achanalt*, "Field of Burns," in Ross; *allt* in place-names is often found in the the older meaning of "height," "precipice," and is still so used in the common speech of Jura
Achadh nam Bàrd, 134, "the Poets' Field, in Trotternish
Achadh nam Breac, 155, in Argyll
Aird-gobhar, 144, Ardgour, "Height of Goats"
Aird Tóirinis, 148, Ardtornish; Norse, probably *Thóru-nes*, *Thóra's* cape. *Thóri*, the man's name, would give *Thóris-nes*. *Aird*, cape, was added when the meaning of *nes* had ceased to be felt
Airigh nan Cruithneach, 36, "the Picts' Shieling"
Alba, 28, Scotland; *na h-Alba*, 33; *Alban*, 190: *na h-Albann*, 20; d. *Albainn*, 27
Aldin Alenn, 190
Allt a' Bhonnaich, 112: *Bannockburn*
Allt an t-Siúcair, 15
Allt na Sionnach, 150, in Kintyre: "Foxes' Burn"
Alteri, 186, *Altrie*, based on *alt*, a height
Apuinn, 155: *Appin* of Dull, or, *Appin* of Menzies, near *Aberfeldy*
Arasaig, 150; O.N. *ár-óss-vík*, river-mouth bay
Arcaibh, 144, Orkney; in Latin *Orcades* (Pliny, d. A.D. 79); E. Irish *Insi Orc*. Another group is called *Insi Cat*. Both probably tribal names.
Bàideanach, 77, 140, *Badenoch*; from *bàidh*, *drown*, with reference to the swampy meadows and floods of Spey. The district comprises the parishes of *Laggan*, *Kingussie*, *Insh*, and *Alvie*. Not inflected
Baile Bhicare, 183
Baile Hac, 152: *Ballyhack*, in *Wexford*. Properly *Baile Shac*
Baile Neaghtoin, 183, "Nectan's Stead"
Baile-phùir, 34, *Pitfour*
Baile Ràill, 141 (i.e. *Raghaill*), *Balruald* in *N. Uist*
Baile-uain, 76; "Green-stead," a little to the west of the *Manse of Blair-Atholl*
Ball domin, 188
Banb, 192, *Banff*; cf. *Bamff* in *Perthshire*, *Banff* in *Kincardine*; *Loch* and *Allt Bainbhiddh*, *Blair-Atholl*;

- Banavie, Fort-William; Loch and Allt Bainbhidh, Lairg; all based on *banbh*, pig
- Bann*, 152, R. Bann, between Antrim and Londonderry; gen. na Banna
- Barraidh*, 30, 138, Barra, "St Barr's isle"
- am Barr-breac*, 157, in Argyll
- Beinn-bhaoghla*, 141, Benbecula
- Beinn Dòrain*, 15, better B. Dobhrain; *dobhran*, a streamlet; a wet place, from *dobhar*, water
- a' Bheinn Fhada*, 40, Ben Attow, "the long hill"
- Beinn Ghuilbinn*, 40, "beaked hill"
- Beinn Laghail*, 40, Ben Loyal; probably O.N. *laga-völlr*, law-field, from the proximity of a meeting place for justice
- Beinn Lidi*, 108, Ben Ledi; near Callander; meaning unknown
- Beinn Nibheis*, 108, Ben Nevis; primarily the name of the stream *Abhainn Nibheis* through *Gleann Nibheis*, at the foot of the mountain.
- So *Beinn Labhar*, Ben Lawers, is called after the stream *Allt Labhar*. *Nibheis* is a goddess name, as are most of our ancient river names. Dr MacBain restores it as **Nebesta*, from root seen in *neb-ula*, *nub-es*, *nephos*
- Bélleith*, 147, not identified
- Bhàlaigh*, 138, Vallay, off N. Uist; O.N. *vadhla-ey*, from the gen. pl. of *vadhill*, a shallow water
- Bialaid*, 77; from *beul*, *bial* with suffix *-(a)id*, "Mouth-place"
- Bidbin*, 186, Biffie
- Blàr Athaill*, 58, Blair Atholl; *Athfoithle*, *Ir. Annals*; *Athotla*, *B. of Deer*; = *ath*, denoting repetition, and *Fodla*, one of the names of Ireland; meaning "New Ireland," a name given by the early settlers from Ireland. Similarly, near Glastonbury, in Somerset, where there was an early Irish settlement, there is a place Bickery, mentioned in old documents as "Bekeria, which is called Parva Hibernia," i.e. *Bec Eriu*
- Blàr Léine*, 150, Moor of Léine; from *liana*, a wet plain
- Boraraigh*, 138, Boreray, off N. Uist; O.N. *borgar-ey*, "Fort-isle"
- Both-chuidir*, 144, Balquhidder; also *Both-fuidir*; a Balquhidder man is *Puidreach*; compare *Parbh*, *Carbh*
- Braid Albann*, 43, Breadalbane, "upper part of Alba"; *bràghaid*, old locative of *bràighe*, upper part; Alba is here used in the restricted sense of Scotland between the Forth and the Grampians, and round to Spey. See Skene, *Celtic Scotland*, I., p. 2, etc. Alba originally applied to the whole of Great Britain, and continued to be so used in Gaelic up to the 10th century. The usage is still maintained in the expression "perfidious Albion"
- Bràigh Mharr*, 154, Braemar; Mar is divided into *Bràigh Mharr*, *Crò Mharr*, *Mig Mharr*; see *Celt. Rev.*, VII., 365
- Brecini*, 188 (gen.), Brechin, 192 A' Bhriagach
- Briagach*, 101; a place in Glenroy, beside a burn called *Allt na Briagaich*, about a mile beyond Achmaddy, and close to the public road
- Bruar*, 76; between Blair-Atholl and Struan; primarily the stream Bruar, from root of

- bruith*, boil. The ending *-ar* appears in *Nabhar*, the Naver; *Tamar*; proto-Celtic *-aros*
- Buchan*, 184, 190
- Buille Chlaidheimh Fhinn*, 41, "Fionn's Sword stroke, in Decies, S. of Ireland
- Buille Chlaidheimh Osgair*, 41, "Oscar's Sword stroke," in Decies.
- Buillean Osgair*, 41, "Oscar's Blows," Lochcarron
- Cáirinis*, 145, in Uist; = O.N. *Kára-nes*, "Kari's Cape"
- Caisten tírim*, 148, a Clannald stronghold on a rock in Loch Moidart
- Caisteal Bhuirgh*, 139; Borve Castle; O.N. *borgr*, fort
- Caistealan nam Fiann*, 40, "Castles of the Fiann"
- Camas nam Mairtireach*, 111: the Martyrs' Bay, Iona.
- Canaidh*, 24, Canna; O.N. *Kann-ey*, Can-isle, with reference to the great can-shaped rock on the north side of the entrance to the harbour
- na Caoil Bhódaeh*, 119: the Kyles of Bute; meaning of *Bóid* unknown
- Caolas Odair*, *C. Odrum*, 20, 21
- an Caol Canach*, 30, Sound of Canna
- Caol Mhuile*, 153, Sound of Mull
- Caol Muile*, 29, Sound of Mull; *Malæus*, (Ptol.; *Malea insula*, Adam. (*Malea*, adj.=*Muileach*); meaning unknown
- Caol Reithe*, 153, Kylerea; traditionally said to be from *Reithe*, one of the Fiann, who was drowned in it.
- Caolas Diùrach*, 56, Sound of Jura
- Caolghleann Ghlinn Amann*, 41, the Sma' Glen' between Crieff and Glen Almond. *Amann*=**Ambonā*; cf. Gaulish *inter ambes* = inter rivos (Endlicher's Glossary); Lat. *imber*, Gr. *ombros*
- Cáradal*, 157, in Argyll; "Kari's Dale"
- Cataibh*, 36, Sutherland; d. pl. of *Cat*; *i Cataib*, among the Cats, i.e. the tribe who in early times inhabited N.E. Scotland, whence *Caithness*. *O crìch Cat co Foirciu*, from the bounds of the Cats to Forth, i.e. from the Pentland Firth to Forth. The people of Sutherland are still *Cataich*; the Earl of Sutherland was *Moirear Chat*; Kyle of Sutherland, *an caol Catach*; *Bràigh Chat*, near Lairg; *Dithreabh Chat*, in the centre of the county. Cf. *Gallaibh*, *Areaibh*, *culaibh*
- Catness*, 192, Caithness
- Ceann Loch Gilb*, 54, Lochgilphead; probably from *gilb*, a chisel, with reference to shape
- Ceanannus*, 159, Kells in Meath
- Ceann-na-Coille*, 76, Woodend; to the east of the Manse of Blair-Atholl. The name often appears Anglicised as *Kinkell a' Chomraich*, 36, f., Applecross; "the sanctuary," viz., of Malruba, in full *Comraich Ma-Ruibhe*. Here was a girth or refuge, marked out by stone crosses. The other great sanctuary or girth in the North was *Baile Dhubhthaich*, Tain, which was similarly marked
- Cill Chaointighearn*, 38; *Kentighearna's Church*, on the south side of Loch Duich. *Kentigerna* and *Congan* were children of *Ceallach Cualann*, a prince of Leinster, who died 715. They had to flee from Ireland, with *Kentigerna's son Faolan* (*Fillan*),

- and came to Lochalsh, in which district are dedications to all three
- Cill Charmaig*, 177: St Cormac's Church, in Knapdale
- Cill Chuimin*, 147, "St Cumiu's Church," now Fort-Angustus
- Cill Dálua*, 175, Killaloe in Co. Clare; Church of thy Saint Lua (*do*, thy, is the honorific prefix, sometimes used instead of the common *mo*, my)
- Cill Donnain*, 148, 150, Kildonan in Eigg: "St Donan's Cell or Church." "Combustio Donnain Ega cum LII martiribus" is recorded for 617
- Cill Fhaolain*, 38, Kilillan in Kintail. See *Cill Chaointighearn*
- Cill-fhinn*, 41, Killin; "at white church"; but there are indications of a saint called Fionn, in which case the spelling would be *Cill-Fhinn*, meaning (St) Fionn's Church. There are three Killins—(1) at Garve, Ross-shire; (2) about five miles from Whitebridge, Stratherrick; (3) at west end of Loch Tay:—
- Cill-fhinn's Cill-duinn's
Cill-Donnain:
Na trì cilltean as sine an Albainn
- Cill Mhartainn*, 155, 176, Kilmartin, Glassary, Argyll
- Cill Mhoire*, 8, 135, "Mary's Church," in Trotternish
- Cill Mhuinna*, 157: Kilmun, Inveraray; Church of St Munn
- Cill mo Chalmaig*, 38: Kilmachalmag in Strathkyle, Ross: the saint's name was *Colum*, with diminutive ending *Colmóc*, our Calmag; *mo*, my, is the prefix of endearment and of honour, often found before the names of saints.
- Sometimes *do*, thy, is used, e.g. *Cladh Da-Bhì*, graveyard of (thy) St Bee, near Killin, Perthshire. There were many Colmans
- Cill Pheadair*, 132: St Peter's Church, in South Uist.
- Cinn-chàrdain*, 34, Kincardine; "Wood-end"; connected with Welsh *cardden*, copse
- Cinn-droma*, 102, Kildrummy; "Head of the Ridge"
- Cinn-tìre*, 145, Kintyre; "ad Caput Regionis pergens," Adamnan, *Vit. Col.*, p. 131
- Cinn t-Sàile Mhic Coinnich*, 40, Kintail in Ross, as opposed to *Cinn t-Sàile Mhic Aoidh*, Tongue, Sutherland
- Ciontragha*, 183, Kintraw, "Beach head"
- Clach nam Breatan*, 37, "Stone of the Britons," i.e. of the Strath-Clyde Britons; on the west side of Glen Falloch; it stands at an angle of 45 deg.
- Clachan na Tràghad*, 20, Stone Church of the beach
- Cladh nan Druineach*, 111; not *Clachan nan Druidhneach* as in text: the burial place of the artificers, i.e. most likely, embroideresses. This is the regular meaning of *druineach* in Irish literature. Columba, says tradition, had a chief *druineach* for shaping and sewing garments for himself and his disciples.—O'Curry, *Manners and Customs*, III., 123. The nunnery established circ. 1200 would doubtless have its school of needlework
- Cladh mo Bhrigh*, 38: St Bree's graveyard; about two miles east of Dingwall, between the road and the sea
- Cladh Churadain*, 38; near Assynt, Novar. Curidan was connected with the monastery of Rosemarkie. He was one

- of the signatories to *Cain Adamnain*, the "Law of Adamnan" (prohibiting the use of women as combatants in warfare), promulgated in 697
- Cluainidh*, 77, Cluny; in Badenoch; from *cluain*, a meadow, with extension
- Cnapadal*, 117: Knapdale; O.N. *knappa-dalr*, knob-dale; cf. *Dail Teamhair*, Glencasley, Sutherland.
- Cnoc Leothaid*,^h 97; "Hill of Breadth," a broad-seated hill
- Cnóidebhart*, 151, Knoydart; "Knut's fjord or firth"
- Coire Bhreacain*, 42; "in undosis Charybdis Brecaui aestibus": in the rolling tides of Brecau's whirlpool; now applied to the gulf between Jura and Scarba, which at certain states of the tide is very formidable. In Adamnan's time, says Dr Reeves, this *Coire Bhreacain* [referred to by Adamnan] was near the Irish coast. There may have been two places so called. In any case, John of Fordun (c. 1390), writing of Scarba, says: "iuxta quam gurgis oceani decurrit fortissima, *Corebrekane*," "near which rushes down the mighty whirlpool of Corryvreckan." —*Scotichronicon*, II., 10
- Coire na Féinne*, 40: "Corry of the Fianu"
- Cola*, 147, Isle of Coll; in Adamnan's *Life of Columba*, Colosus
- Colasa*, 1, Colonsay; in Bk. of Clauranald, *Colbhannaigh*; the *bh* is reflected in the present pronunciation; Norse; "Kolbeinn's Isle"
- Comhall*, 118: Cowal, traditionally connected with Comh-
- ghall, grandson of Fergus Mór, who, with his brothers Loarn and Angus, took Dalriada circa 500 A.D. Cf. *Angus an Conghail Ladharnach*, 155, Connel, Loch Etive; from *conghail*, a conflict, strife; see *Celt. Rev.* vii., 77
- Connacht*, 146, Connaught; *dat.* Connachtaibh; primarily a tribal name
- Cornubus*, 183; "Corn-stead." The latter part is the reduced form of O.N. *bólstaðhr* (in the unaccented part of the compound). It is the regular form in Islay, whence the saying—"Tha ceithir busachan fichead an Ile"
- Cracobus*, 183, probably "Crow-stead" O.N. *kráka*, a crow
- Croit Eòdnain*, 38, Adamnan's Croft, in Glen Falloch
- Croit Ghuirmein*, 38, St Gorman's Croft, in Glen-Urquhart
- Cromghleann*, 39, "Bent glen," traditionally applied to Glen Lyon
- Cuach*, 153, R. Cuach, in Inverness-shire
- an Cuan Siar*, 30, the Western Sea, Atlantic
- Cúigeadh Ulad*, 171: the province of Ulster
- Dabhach mo Luaig*, 38, Dochma-luag, "St Mo-Luag's davach," Strathpeffer. Mo-Luag was a contemporary and, it is said, a rival of Columba. He was Abbot of Lismore, and founded the monastery of Rosemarkie, where he died in 592
- Dail-na-Spideil*, 77, Dalnaspidal, "Dale of the Hostel"; when travelling was all by road, in coach or on foot, "spittals," or small hostels, were placed where they were likely to be most needed. Dalnaspidal

- was a recognised stage on the road between Perth and Inverness, but no doubt the Spittal existed long before the road was made under General Wade
- Diùra*, 42, 58, Jura; O.N. *dyrcy*, deer isle; so *Diùranis*, Durinish, Durness, Deer-cape
- Driomasdail*, 139; in S. Uist
- Druim nam Fuath*, 41; "the Spectres' Ridge." Lochcarron
- Drumainn*, 41, Drummond; locative of *druim*, ridge; a common name
- Dubhaird*, 147, Duart; "Black Cape"
- Dubuci*, 190
- Dun Bheagain*, 113: Dunvegan; fort of Beagan, a man's name.
- Dùn Breaton*, 144, Dumbarton, "Fort of the Britons." i.e. the Welsh of Strathclyde. So called by the Gael; the Britons called it *Ail Clut*, Rock of Clyde
- Dunicalenn*, 188 gen.), *Duncalden*, 192; Dunkeld; "Fort of the Caledonians"; so *Schie-hallion*, Hill of the Caledonians
- Dun Sgathaich*, 42; in Sleat, Skye. Here Cuchullin got part of his training from *Sgathach*, a female warrior or Amazon
- Dùnan Diarmaid*, 40; the remains of a circular building near the Manse of Kintail
- Ealasaid a' Chuain*, 38: Ailsa Craig; also *Creag Ealasaid*; but also *Alusan* and *Creag Alusan*; in Irish, *Carraig Alastair*, Ir. Text Soc., vol. XII., pp. 90, 96
- na h-Earradh*, 22, Harris; O.N. *hèradh*, a district; *na h-Earradh* is indeclinable; there are also *na h-Earradh* in Rum and in Islay
- Earra-ghaidheal*, 36, Argyll; of old, *Oirir Gàidheal*, coastland of the Gael, as opposed to the Piets, who were in the north and east
- Eilean Eige*, 14, Isle of Eigg; "Egea insula," Adam. (*Egea* adj.); E.Ir. g. *Aego*, Ego; "Donnan ega huare," Donnan of cold Eigg; a gloss has "Ega nomen fontis," Ega is the name of a well. Meaning unknown
- Eilean na Duibhre*, 30
- Eilean nam Fear Fìul Fionn*, 30
- Eilean na Fiacais*, 30
- Eileana-sgeòil*, 28, etc., Isles of Story
- Eilean Sgitheanach*, 8, Isle of Skye; *Sgitheanach*, adj., from *Sgìth*, Skye; Ptol. *Skētis*; Adam. insula *Sciù* (*Scià* is adj.); E.Ir. gen. *Scéth*, *Scíth*, *Sgíthi*; dat. *Sciù*, *Sci*; O.N. *Skídh*; from root of *sgiath*, wing; Lat. *scindo*, with reference to its shape
- Eilean Sorcha*, 30; *rioghachd na Sorcha* often occurs in the tales. It is traditionally connected with Ardnamurchan. *Sorcha*, brightness; opposed to *dorcha*
- Eilean Uaine*, 30
- Eilean Uisneachan*, 42; a tiny islet on the N. side of Loch Etive, at *Caitirle*, about four miles above Bunawe
- ind Elere*, 186, Elrick; the Elrick was a defile, natural or artificial, in which deer were caught. O.Ir. *erele*, an ambush
- Engus*, 192, Angus; now *Machair Aonghais*
- Etdanin*, 186
- Féith na Sgathaich*, 100; "bog-channel of the brushwood"
- Fib*, 192, Fife: G. *Fiohb*

Fionnairigh, 41; "white shieling"

Fionnghleann, 41; "white glen"

Fionnalt, 41; "white burn"

Furene, 186; now Pitfour

Gaidhealtachd, 1, 34, Gaeldom. the Highlands

Gallaibh, 35, 36, Caithness: (among the) foreigners, i.e. the Norse: cf. *Cataibh*, *Arcaibh*, Orkney; *culaibh*

a' Ghalldachd, 118: the Lowlands; from *gallda*.

Garadh, 35. R. Garry; *Gleann Garadh*, Glen Garry; not declined; root *gar*, rough

Gearra-sheilich, 141, "Willow-field"

Geneua, 180, Geneva

Giogha, 117: in the Hakon Saga *Gudhey*, good isle.

Glaschu, 4, Glasgow; meaning uncertain

Glasradh, 155, Glassary, Argyll: "green place"

Gleann Astol, 183

Gleann Comhann, 147, Glencoe; *Comhann* is the name of the river, from **Comonā*

Gleann dà Ruail, 40; Glendaruel; older *Gleann dà Ruadh*, "Glen of two reds"

Gleann-garadh, 151, Glengarry; *Garadh* is the name of the river, as in *Gleann-garadh*, Perthshire; root *gar*, rough

Gleann-garan, 8, Glengairn

Gleann-garas-lail, 42: in Jura

G'eann Lic, 40; in Kintail

Gleann Liobhunn, 39, 40, 42.

Glen Lyon: "Glen of the river Lyon": proto-Celtic **Livonā*, from **livos*, Welsh *lliw*, colour: O.Ir. *li*, sheen

Gleann Ruaidh, 101, Glenroy; *Ruaidh* is the name of the river. In Pictish usage, the river gives its name (1) to the lake (if any) which

it issues, (2) to the glen or strath through which it flows, (3) to the spot where it enters the sea or another river. In Irish and purely Gaelic usage the river does not necessarily do any of these things

Gleann Sithe, 40, Glen Shee; from *sith*, better *sídh*, a fairy hill

Graftol, 183

Grianaig, 3, Gretnock; prob. "sunny spot": cf. *grianan*. There is a Greenock near Calander, in G. Grianaig

Grianan Deardail, 42, Deirdre's sunny seat; so tradition: but *deardail* also means storm, din, and as the *grianan* is usually the sharp top of a hill, which the sun strikes first and leaves last, the meaning may be "sunny place of storm"

Griminis, 138, 141: probably O.N. *Grímu-nes*, from the woman's name *Gríma*, or the common noun *gríma*, hood, mask, figurehead of a ship

Haisgeir, 20: O.N. *haf-skær*, deep-sea skerry

Hèisger, 20; older *Helsker*; fr. O.N. *hellu-skær*, flat-stone skerry. *Hel(jar)sker*. Hell skerry, is perhaps also possible. The influence of *l* or *ll* remains in the lingering, drawn-out pronunciation of the first syllable, as in *soi(ll)se*, *boi(ll)sgéadh*, *Goi(ll)sbídh*, Golspie

Hogmór, 150: Howmore; O.N. *haugr*, a burial mound, with *mór*, big, to distinguish it from Howbeg. O.N. *au* regularly becomes *ō* in Gaelic

Heloin, 190, Ellon

Hoster, 141 (for *Hōsta*, *o nasal*), O.N. *Höggr-stathr*, Hogni's stead

Gras Tol

I, Iona, 26: "Iona insula," Adam. (*Ioua* adj.); Hy. Híí. Bede, c. 730; E.Ir. n. Hí; I Columbae Cille combusta est; genitive Ia, Ie; dative Híí, Hí. Meaning unknown. "Iona" has arisen from a mistaken reading of "Ioua" by Hector Boece. So "Hebrides" is a mistake for "Hebudaë." These are "ghost-names"

Ile (i), Islay; Ilea insula Adamnan); meaning obscure
Inbhir-faragaig, 42, Inverfari-gaig; "Mouth of Farigaig," the stream through *Srath-fharagaig*, Stratherrick; *far* and *gág*, "above cleft," with reference to the deep and narrow defile near the mouth of the river

Inbher Feothfaramh (rightly, *Inbhir Pheofharan*), 146, Ding-wall. "Peffer mouth"

Inbher Lòchaigh, 155; Inverloch, "Mouth of Lochy." Adamnan (*Vit. Col.*, 110, 134) mentions a loch *Stagnum Loch-diae*, which Columba passed while he was journeying *trans Britannia dorsum*.

On p. 178 he mentions as in Lochaber *fluvius qui Latine dici potest Nigra Dea*. As *lòch* is O. Gael. for "black," it is clear that *Nigra Dea* is to be equated with *Lòch-dia*. The *stagnum* is Loch Lòch-aidh. There are several other streams of the same name, e.g. at Killin, Loch Tay; Tyndrum; Banffshire

Inbher-nis, 150, Inverness; "Ness-mouth"; the first mention of the Ness is in Adamnan's *Vit. Col.*: "fluvium transire Nesam," p. 170; "Et hoc coram Brudeo rege dicens, domum egressus regiam, ad Nesam venit

fluvium," p. 174; "ad lacum Nesae fluminis longum venit," p. 176. *Nesa* was a river-goddess

Innis Cealtrach, 175; a holy island in L. Derg, Galway
Innse-gall, 36, the Hebrides; "isles of the strangers," i.e. Norsemen

Innse Geala nan Ra-soluis, 30
h-Innse na, 9, the Indies; dat. pl. na *h-Innsibh*

h-Irt, 31, St Kilda; O.Ir. *hirt* .i. *bás*. St Kilda is a ghost-name. A well on the island, called *Tobar Childa*, from O.N. *kelda*, a well, was confused by map-makers of 17th century with the true name of the island

Ladharn, 145, Lorne; gen. *Ladharna*; see *Comha*

Láire Thurraid 156, pass of Turret at the head of Glen Roy. Turret is a stream name; root *tur*, dry, "shrinker"

Learga Riabhóige, 183, "the brindled slopes"

Leódhas, 35, etc., Lewis; *Ljódhús* and *Ljódhús* in the Norse Sagas; E.Ir. *Leódús*; O.N. *ljódhchús*, "lay house," "song house"; possibly "people's house"

Litcu, 149, Linlithgow: usually in Gaelic *Gleann-iucha*. One of the seven wonders of Scotland was *tobraichean Ghlinn-iucha*, the wells of Linlithgow

Lìte, 153, Leith; formerly Inverleith, Leith being the name of the river; cf. Inner-leithen, Peebles

Loch-abar, 99, 155, Lochaber; the district between the headwaters of Roy and Spean on the north and Loch Leven on the south, with Loch Linnhe on the west and Badenoch to

- the east. "In regione quae Stagno Aporum est contermina," Adamnan, *Vit. Col.*, 164. "In regione quae Stagni litoribus Aporici est contermina," *ib.*, 177. Derived by Dr MacBain from *ebar*, mud, puddle; Ir. *abar*, marshy land. Tradition makes the original Lochaber a small loch in the *Mòine Mhór*, near the mouth of the river Lochy, now drained
- Loch Alann*, 153, Loch Aline; "Beautiful Loch" ?
- Loch-buidhe*, 113, 151, in Mull
- Loch Carrann*, 41, Lochcarron; *Carsonā; root *kars-*, rough, seen in carr, carraig, carrach; Eng. *harsh*. (Proto-Celtic *-rs-* becomes in Gaelic *-rr-*)
- Loch Dubhthaich*, 40, Loch Duich; "St Duthac's Loch"
- Loch Eiseord*, 153, in Skye; Norse; *ord* represents *fjörðr*, inlet, firch; first part uncertain
- Loch Etive*, 42, Loch Etive; Mid. Ir. *Eitichi*, *Eitche*; the name properly belongs to the river Etive, and appears to be connected with *éitigh*, fierce; O. Ir. *étig*, foul. The *v* of Etive represents, as often, Gaelic *gh* between vowels, e.g. *Ceann-ruighe*, *Kin-rive*. Observe that *Eitichi*, *Eitche*, are genitive of a nom. *Eitig*; cf. *u. séitig*, *g. séitche*
- Loch Laoimunn*, 118: Loch Lomond; in Welsh *Llunonwy*
- Loch Lòchaidh*, 150, Loch Lochy (see *Inbher-lòchaidh*)
- Loch Tairbeirt*, 117: Loch of the Portage; *tar*, across, and *berim*, I bring.
- Loch Tatha*, 40, Loch Tay; *Tacitus* ad *Taum* (otherwise, *Tavum*, *Tavam*); O.Ir. *Tói* (*g.* and *d.*); E.Ir. "im Thai .i. ainm srotha in Albain": about Tay, that is, the name of a river in Alba; from **tavos*, *tava*, quiet, silent
- Lochlann*, 20, Scandinavia; *g.* Lochlainn
- Loinneachan*, 15
- Lurchari*, 190
- Machaire*, 183, "the plain"
- Mana*, 144, Isle of Man; *g.* Manann; *d.* Manainn
- Maol Chinn-tìre*, 36, Mull of Cantyre; *maol*, a blunt headland; *ceann-tìre*, "land's end"; "caput regionis," Adam.; *sruthair na Máile Chind Tíri*, the current off the Mull of Cantyre, *Bk. of Leinster*
- Marr*, 99, 188; district in Aberdeenshire, part of the Dee valley. Its early form would, according to rule, have been **Mars-*, with which Dr Whitley Stokes compared the Latin tribe Marsi, and the Marsigni on the north border of Bohemia
- Meghrath* (Meaghrath), 152, Reay; a compound of which the second part is *ràth*, earthwork, fort
- Mouadh Dubh*, 43, Black Mount
- a' Mhorbharn*, 144, Morvern; perhaps *mor* and *bearn*, "seagap"; *gen. na Morbhairne*
- Mide*, 159, Meath; *gen. na Midhe*
- Mioghari*, 153, Mingarry; Norse; meaning uncertain
- Múideort*, 151, Moidart; Norse; *-ort* represents O.N. *fjörðr*, a firch, sea loch; the first part is uncertain
- Muile*, 149, Mull; Ptolemy (*circ.* 125 A.D.) *Malaios*; Adamnan, *Vit. Col.*, *Malea insula*. Meaning unknown
- Mumha*, 146, Munster; *gen. na Mumhan*

- Ncibheis*, 157 (Nibheis), R. Nevis; see *Beinn Nibheis*
- Obar-dheadhain*, 8, 154, Aberdeen; "Mouth of Don"; *obar*, from *od-ber-*, out-mut: the Don rises in *Coire Dheadhain*
- Obuir-thairbh*, 147, Abertarff; "Bull's Outlet"; *tarbh* is the name of the river
- Oilen Eorsaigh*, 147; E. of Ulva
- Oilen Fionnlagain*, 147, Isle of Finlagan, "white hollow," in Islay
- Oilen t-Suibhne*, 147, Isle Sween, in Loch Sween
- Orti*, 186
- am Parbh*, 36, Cape Wrath; O.N. *hvarf*, from *hverfa*, to turn; in Lewis called *an Carbh*, with change of *p* to *c*, as in *Càisg* = *pascha*; *cailleach*, nun, from *caille*, a veil, Lat. *pallium*, etc.
- Peart*, Perth, 40, 154; Welsh *perth*, a brake, thickset; British or Pictish, not Gaelic; so *Pert*, *Logie-Pert*, *Lar-bert*
- Pet ipair*, 188
- Pett in Mulenn*, 186; "Baile a' Mhuilinn"; *pett* is very common on the east from Forth to Rogart, and is practically equivalent to G. *baile*
- Pett Malduibh*, 186; "Baile Mhaoil-Dhuibh"
- Pett meic Garnait*, 186
- Pett meic Cobroig*, 186, 188; ? Stead of the Cymro's (Welshman's) son
- Pinning Mhór*, 157, Penny-more, in Argyll
- Pórainn*, 34, Porin, "Pasture place"
- Réilig Odhrain*, 112, 145: St Odhran's burial place, in Iona. Odhran, says tradition, was the first buried therein.
- Rocabarraidh*, 30, 31
- an Roinn-eorpa*, 36, Europe; "division of Europe; n. Eorap; g. h-Eorpa; d. Eoraip
- Ros*, 36, Ross; *ros*, from *prosto-*, means (1) promontory, (2) wood, in Scotland usually the former, e.g. *an Ros Muileach*, a long promontory in Mull; *Coillerois*, wood-point; *Ros-cuibhne*, Rosskeen, antler-point
- an Ros Muileach*, 111: the Ross of Mull
- Rosabard*, 186
- Rudha Aird-na-Murchann*, 30, Ardnamurchan Point; n. pl. *Artda Muirchol*; g. pl. *Art Muirchol*; d. pl. in *Artdaib Muirchol*, Adam., meaning "Heights of Muirchol." Two possible suggestions are made for *muirchol*—(1) sea hazel (*coll*); (2) sea of Coll, the island. But see *Cola*. In the modern form as above *-nu* is a corruption of old *-l*
- Rudha Robhanis*, 38, the Butt of Lewis; O.N. *rofanis*, hole-cape, with reference to the Eye of the Butt
- Ruathainn*, 77, Ruthven, in Badenoch, and elsewhere; better *Ruadhainn*; cf. *Gealainn*, Glen Lyon and Fortingall; based on *ruadh*, red, and *geal*, white; the ending may be the locative of *fonn*, soil, which would account for *v* of Ruthven
- Ruigh an Fhìdhleir*, 100; "the fiddler's reach"; *ruighe* means a slope reaching up to a hill, or, a cleared spot
- an Ròimh*, 136, Rome; gen. *na Ròimhe*
- Rùm*, 147, Isle of Rum; meaning unknown
- an Rùta*, 151, the Route in Antrim

Sághadal, 145, Saddle, in Kintyre;... ? O.N. *sagar-dalr*, "saw-dale," for some unknown reason

Sasunn, 35, England

Sbéthain, 156, R. Spean, in Lochaber; now *Spiathann*

Scáli Merlec, 188, "the Thieves' Shielings"; Skillymarno

Scalpaidh, 22, Scalpay; O.N. *skálp-ey*, ship-isle

Seile, 144, R. Shiel; root of *seile*, saliva; cf. *Seile* of Glen-shiel, Ross-shire; an *Linne Sheileach*, Loch Linnhe, so called, it is said, owing to the quantity of fresh water in it

Serusalaim, 145, Jerusalem

Sgeir na Baintighearna, 115: the lady's skerry; a *sgeir* is usually covered at high water

Sion, 2

Sithphort, 152, Seaforth; Norse; *phort* represents *fjördhr*, an inlet; first part perhaps *sídh*-, from *sídh*, sloping country, a special use of *sídh*, side

Strath Chluaidh, 35, Strathclyde; "Strath of river Clyde";

Clōta, Tacitus, c. 80 A.D., and Ptol.; *Petra Cloithe*, "Rock of Clyde," Dumbarton, Adam.; *urbem Alcluith* quod lingua eorum significat petram

Cluith, *Bede*; *Kaer Alcluth*, O. Welsh for Dumbarton, E. Ir. *Ail Clúade*; root *clou-*,

cleanse; *Clōta* is a goddess name like *Nessa*, etc.

Strath-chonuinn, 34, Strathconon; "Strath of the Conon river"

Strath Mhathaisidh, 77, Strathmashie; in Badenoch; meaning uncertain, but compare *Caolaisidh*, *Móraisidh*, *Breacaisidh*, *Cruaidhsidh*, etc., in all which 'isidh is locative of *innis*, a pasture, meadow, haugh. This, therefore, may

be *maith* and *innse*, good pasture; the opposite of *Athaisidh*, from *ath-innse*, worn out, poor pasture

Strath Oisein, 41; "Ossian's Strath"; some miles S.E. of *Ceann Lochá Tréig*, Inverness-shire

Strath Thatha, 40, Strath Tay; see Loch Thatha

Sròn nam Fiann, 40, "Point of the Fiann," in Glendaruel

Staoilgearraidh, 139

Stoörnabhaigh, 22, Stornoway; O.N. *Stjórna-vágr*; probably "helm-bay"

Suidhe Bhrighe, 39, Severie; (St) Bree's Seat," near Callander

Suidhe Chuimein, 39, St Cumuin's Seat, Fort-Augustus

Suidhe Churadain, 39, "Curidan's Seat," near the north end of Loch Ness

Suidheachan Fhinn, 41, "Fionn's Seat"; if there was a Saint Fionn, however, the name would go along with the many others in *suidhe* followed by a saint's name. See *Cill-fhinn*

Tailte, 172, Teltown, in Meath; old n. *Tailtiu*; gen. *Tai.tean*.

"Till recently Teltown was resorted to by the Meathmen for hurling, wrestling," etc. Hogan: *Onomasticon*

Teamhair, 146, Tara; gen. (*na*) *Teamhrach*, dat. *Teamhraigh*;

"a place of wide prospect"; from *tem-*, cut; thus, "a cut-off place," "a hillock"

Teampall Odhran, 148, 149, in Iona

Tiobraid Arann, 158, Tipperary; "Well of Arú," a goddess

Tir-iodh, 58, Tiree; also *Yi-idhe*, "Land of Corn"; from O.Ir. *ith*, g. *etho*, corn, seen in *iodh-lann*. In Adamnan

- it is "Ethica Terra"; he has also "Ethicum pelagus." Its fertility is proverbial: *Tir-idhe iosal an còrna*. "Qua est ordei magna copia"—Fordun. Adj. *Tiristeach*. Cf. *Cornabus*
- Tìr-nam-beò*, 20, the Land of the living; opposed to *Tìr-fò-thuinn*, Land under wave
- Tìr nan Og*, 30, 31, the Land of the Young; the happy other-world, where there is no sickness or want or death; sometimes placed in an isle of the Western Sea, sometimes under waves. In the older writings it is *Mag Mell*, the pleasant plain; *Mag mór*, the great plain; *Tìr Beó*, land of the living; *Tìr n-aill*, the other world; *Tìr Tairngire*, the land of promise
- Tobar an Tuirc*, 40, "the boar's well," in Kintail
- Tobar Mhoire*, 30, Tobermory, "Mary's Well"
- Tocamòl*, 183
- Tonn Cliodhna*, 175; Clidna's Wave, in S. of Munster; Clidna (Cleena) was the banshee of the MacCarthys
- Tonn Tuaidhe*, 157; near the mouth of the R. Bann, on N. coast of Antrim
- Torlum*, 139
- Toruìdh*, 175 (n. *Torach*, g. *Torchae*, *Toraige*, d. *Toraigh*), Torry Isle, off N.W. coast of Donegal
- Torr-loisg*, 112, 117: in Mull; parched hillock
- Traigh Bàn Mhùideart*, 18, the white strand of Moidart
- Treisinis*, 116: Treshnish, in west of Mull.
- Tròndairnis*, 8, Trotternish; fr. O.N. *Thróndar-nes*, Thron'd's Cape
- Tuaidh*, *Abhainn*, 35, R. Tweed. Meaning unknown
- Turbrua(i)d*, 188, 190 (gen.), Turbrud, 192; Turriff
- Uamh a' Chait*, 100; "the wild cat's cave"
- Uamh Dhearg*, 41; "the red cave," Lochcarron
- Uamh Mharr*, 100; "the Earl of Marr's cave"
- Uibhist*, 18, etc., Uist; in O.N. *Ivist*, which means "an abode." The relation between *Uibhist* and *Ivist* is not clear
- Uirigh Ailein nan Sop*, 116: Allan of the Wisps' Couch
- Uisge Dhé*, 8, R. Dee; in Ptolemy's Geog. (c. 125 A.D.) *Dēva*, goddess
- Urchardain*, 34, Urquhart; "On wood," "Wood-side"
- Urchoill*, 34, Orchil; "On wood," "Wood-side"
- Wgaskog*, 183

> féil < nig(i)lía
 fálara < paraseredus
 Facail Iasaid

FACAIL IASAIÐ—(pp. 1-143)

I. O'N LAIDINN

<i>aba</i>	abbas	<i>croch</i>	crux, crúc-is
<i>abstol</i>	apostolus	<i>crois</i>	crux
<i>aingeal</i>	angelus	<i>cùis</i>	causa
<i>altair</i>	altäre	<i>cùram</i>	cūra
<i>arm</i>	arma		
<i>athar</i>	aer	<i>deisciobul</i>	discipulus
		<i>eaglais</i>	ecclesiä
<i>baist</i>	baptizo	<i>easbuig</i>	episcopus
<i>balbh</i>	balbus	<i>éifeachd</i>	effectus
<i>beannachd</i>	benedictio	<i>eisimpleir</i>	exemplum
<i>béist</i>	bestia		
<i>Bioball</i>	biblia	<i>iarmailt</i>	firmamentum
<i>bonnach</i>	pānicum	<i>fábhhar</i>	favor
<i>borb</i>	barbarus	<i>facal</i>	{ vocula
			{ vocabulum
<i>cailleach</i>	pallium	<i>falluing</i>	pallium
<i>caile</i>	calx	<i>fughair</i>	figūra
<i>cairteal</i>	quartellus	<i>fonn</i>	fundus
<i>caisteal</i>	castellum	<i>fortan</i>	fortūna
<i>càl</i>	caulis (a stalk)	<i>fiodhull</i>	{ Low Lat. vitula,
<i>calaman</i>	columba		{ Eng. viol
<i>càs</i>	cāsus	<i>gall</i>	Gallus
<i>cearcal</i>	circulus	<i>glòir</i>	glōria
<i>ceasnaich</i>	quaestio(n-)		
<i>ceart</i>	certus	<i>iomhaigh</i>	imago
<i>ceisd</i>	quaestio		
<i>cill</i>	cella	<i>laoch</i>	laicus
<i>ciombal</i>	cymbalum	<i>leabhar</i>	liber
<i>cis</i>	census	<i>leugh</i>	lego
<i>cist</i>	cista	<i>litir</i>	littera
<i>clann</i>	planta	<i>liubhar</i>	libero
<i>cléir</i>	clērus	<i>luan</i>	lūna ?
<i>cliar</i>	clērus	<i>luchairt</i>	longa (navis) } longphort
<i>còcaire</i>	coquo		and portus }
<i>cochull</i>	euculus -	<i>lùireach</i>	lōrica
<i>coisrig</i>	consecro		
<i>coltar</i>	culter	<i>madainn</i>	mātūtina
<i>comunn</i>	communio	<i>maighistir</i>	magister
<i>contraigh</i>	contractus -	<i>màm</i>	mamma
<i>corou</i>	corona	<i>manach</i>	monachus
<i>corp</i>	corpus	<i>maor</i>	māior
<i>creutair</i>	creātura	<i>marmor</i>	marmor
<i>creud</i>	credo		
<i>Crìosdaidh</i>	Christus		

<i>meamhair</i>	memoria	<i>sac</i>	saccus
<i>mias</i>	mensa	<i>saighead</i>	sagitta
<i>mìle</i>	mille	<i>salm</i>	psalmus
<i>ministeir</i>	minister	<i>saoghal</i>	saeculum
<i>miorbhuil</i>	mirabile	<i>seachduin</i>	septimana
<i>modh</i>	modus	<i>searmon</i>	sermo(n-)
<i>mort</i>	mors, mortis	<i>seun</i>	signum
<i>muileann</i>	molina	<i>sgoil</i>	schola
<i>nàdur</i>	nàtura	<i>sgriob</i>	scribo
<i>paidir</i>	pater(noster)	<i>sgriobh</i>	scribo
<i>pàirt</i>	pars, partis	<i>sgrùd</i>	scrütör
<i>peann</i>	penna	<i>siabunn</i>	säpo
<i>pearsa</i>	persona	<i>sioda</i>	sêta, a bristle; Low Lat. sêta, silk
<i>peileir</i>	pila (through French)	<i>sòlas</i>	sölacium
<i>pios</i>	pyxis, box	<i>spaisdearachd</i>	spatiari
<i>piob</i>	Med. Lat. pipa	<i>speur</i>	sphaera
<i>pòg</i>	pax, pác-em	<i>spion</i>	spina
<i>poll</i>	padulus (Late Latin)	<i>spiorad</i>	spiritus
<i>port (harbour)</i>	portus	<i>spùinn</i>	spoliare
<i>portair</i>	porto	<i>sràid</i>	strāta (via)
<i>pòs</i>	sponsus (spondeo)	<i>staid</i>	statio
<i>obair</i>	opera	<i>suim</i>	summa
<i>oifig</i>	officium	<i>teampull</i>	templum
<i>onorach</i>	honus, honör-is	<i>treubh</i>	tribus
<i>ordugh</i>	ordo	<i>trioblaid</i>	tribulätio
<i>ortha</i>	örätio	<i>tùis</i>	tüs
<i>òsdair</i>	hospitium (through French)	<i>tùr</i>	turris
<i>réilig</i>	reliquiae	<i>uair</i>	hōra
<i>riaghailt</i>	rēgula	<i>ùghdair</i>	auctor
<i>sàbaid</i>	sabbatum	<i>ung</i>	uncia
<i>sabhal</i>	stabulum (through Brittonic)	<i>uibhir</i>	(n)umerus
		<i>uilleadh</i>	oleum

II. O'N BHEURLA LOCHLANNAICH

<i>acarsaid</i>	a k k a r s a e t i, "anchor-seat"	<i>laimrig</i>	hladhamarr(vík), "landing rock"
<i>àrmunn</i>	ármadr (armann-)	<i>stalla</i>	stallr, shelf
<i>birlinn</i>	byrdhingr, "ship of burther"	<i>rannsaich</i>	rannsaika, search a house
<i>bròg</i>	brókr	<i>sgioba</i>	skip (ship)
<i>clobha</i>	klofi, a fork	<i>spáin</i>	spánn
<i>cnap</i>	knaopr, a knob	<i>tobhta</i>	topta
<i>eilean</i>	eyland	<i>tolm(an)</i>	hólmr, islet
<i>gàradh</i>	'gardhr, a yard; Eng. garden	<i>traill</i>	thraell
<i>geodha</i>	gjá, a cleft	<i>uinneag</i>	windaugr (wind- eye)
<i>iarla</i>	jarl		

III. O'N BHEURLA SHASUNNAICH

<i>acair</i>	acre (Lat. ager)	<i>dinneir</i>	dinner
<i>ad</i>	hat	<i>disne</i>	dice
<i>àirneis</i>	harness	<i>dròbh</i>	drove
		<i>drabasda</i>	drab
<i>baideal</i>	battle-ment	<i>dùbailte</i>	double, Lat. duplex
<i>bàgh</i>	bay		
<i>balla</i>	M.E. bailly, Low Lat. ballium	<i>earlais</i> (better <i>airleas</i>)	Sc. arles
<i>bann</i>	band	<i>fàlaire</i>	palfrey
<i>bàta</i>	A.S. bāt, E. boat, N. bātr	<i>feoirlinn</i>	A.S. feorthling, E. farthing
<i>bathar</i>	ware(s)	<i>fùdar</i>	powder
<i>beiceis</i>	beck (a curtsey)	<i>fuirm</i>	form
<i>bodhaig</i>	body		
<i>boitean</i>	bottle (of hay)	<i>gairneilear</i>	gardener
<i>bòrd</i>	A.S. bord	<i>gearasdan</i>	garrison
<i>bruideadh</i>	bruit	<i>glumach</i>	gloom
<i>bùrt</i>	Sc. bourd (jest)	<i>gogaid</i>	coquette
<i>bùth</i>	booth, N. bũdh	<i>goistidh</i>	M.E. godsibbe, gossip
<i>caitligeach</i>	catholic	<i>grunnd</i>	ground, N. grunnr, bottom
<i>caiptein</i>	captain	<i>gunna</i>	gun
<i>ceap</i>	Sc. kep (catch)	<i>lagh</i>	law
<i>calc</i>	caulk	<i>leasan</i>	lesson
<i>clò</i>	cloth	<i>marg</i>	merk
<i>clogad</i>	clog (bell) and hat	<i>mionaid</i>	minute
<i>cogull</i>	cockle (tares)		
<i>comannnd</i>	command	<i>pac</i>	nack
<i>comhfhurtach-</i> <i>ail</i>	comfortable	<i>pàigh</i>	pay
<i>còrd</i>	cord (obsolete), agree	<i>paipeir</i>	paper
<i>còta</i>	coat	<i>pàirt</i>	part
<i>cotan</i>	cotton	<i>pàisd</i>	page
<i>croit</i>	croft	<i>pàrant</i>	parent
<i>crùisle</i> }	M.E. cruddes, by-	<i>peasan</i>	peasant
<i>crùidse</i> }	form of "crypt"	<i>peighinn</i>	A.S. pending, E. penny
<i>crùn</i>	crown	<i>peucag</i>	peacock
<i>cuibhle</i>	wheel	<i>pic</i>	pike
<i>cumanta</i>	common	<i>plang</i>	Sc. plack
<i>cùmhnant</i>	covenant	<i>ploc</i>	block
<i>cunntas</i>	count	<i>poca</i>	Sc. poek
<i>cùrsa</i>	course	<i>pratan</i>	Sc. prattick, a trick
		<i>prionnsa</i>	prince
<i>dannsa</i>	dance		
<i>déile</i>	deal		
<i>dig</i>	dyke		

<i>priosan</i>	prison	<i>sgillinn</i>	A.S. scilling, E. shilling
<i>prostanach</i>	protestant	<i>sgìre</i>	A.S. scìr, E. shire
<i>punnd</i>	pound	<i>sgliat</i>	M.Eng. sclat, slate
<i>put</i>	Sc. put, push	<i>siorram</i>	sheriff
<i>radan</i>	Sc. ratton, a rat	<i>sòluimte</i>	solemn
<i>ramailear</i>	rambler	<i>spòrs</i>	sport
<i>rathad</i>	road	<i>stàtail</i>	state-ly
<i>réis</i>	race	<i>stiiuir</i>	A.S. steóran, steer
<i>ribeag</i>	M.Eng. riban	<i>stoc</i>	stock
<i>ribheid</i>	M. Eng. reod, reed	<i>stoirm</i>	storm
<i>ridire</i>	A.S. ridere, horse- man	<i>stópan</i>	Sc. stoup
<i>ròst</i>	roast	<i>stòras</i>	store
<i>seabhag</i>	A.S. heafoc, hawk	<i>stuth</i>	stuff
<i>seirbhis</i>	service	<i>tàilleir</i>	tailor
<i>seòmar</i>	M. Eng. and Fr. chambre	<i>taing</i>	thank
<i>seorsa</i>	sort	<i>tìm</i>	time
<i>sgeilp</i>	Sc. skelf, shelf	<i>trompaid</i>	trumpet
<i>sgil</i>	skill	<i>trus</i>	truss
		<i>tunna</i>	tun
		<i>turcach</i>	turkey

FACLAR

Words which occur in Maceachen's *Gaelic-English Dictionary* are, as a rule, not given in this glossary. Irish Gaelic verbs, here given in the 1st p. singular of the present indicative active, are explained by Scottish Gaelic verbs in the 2nd singular imperative. When the spelling in the text differs from the standard modern form, the latter follows it in parentheses.

- abholghort*, m., 141: ubhalghort; lios measchraobh
acás 182: an cás; in case; in the event of
acfaid 180: acuinn; capability, means, power
-achd 59: see note
acht: but; *acht ge* 181, even though; *acht gurab* 152, save that; *acht nach* 152, save that—not; see note
adhnacaim 145: adhlac
adhnaim 166: fadaidh, beothaich teine
aime, f., 159: cuid
admhail 181: aidmheil
aidhne, m., 181: (aighne) fear-tagraidh; advocate
aimsiortha 142: (aimseardha), aimsireil; temporal
ainn 79: see note
ainmhéid 165: ro-mhead
air 47: see note; also note on p. 15
áirbhim 179: (áirmhim); áir; count
áirghe 159: treud bhó
áiridhe, f., 177: see note
ais 175: cùlaibh; cf. air ais, etc.
áisig, 172: àsuig, àsuinn
aithidhe 173: tadhal; a haunt, a place of resort
allmhurrach 167: allmharach; a foreigner; all-, beyond, and muir, sea
allód 172: céin; distance of time; based on all-, beyond
anfhlaitheas 174: aintigh-earnas; tyranny
anmhain 153: v.n. of anaim, fanaim; fan, stay
annála 152, 171; annals
aonfiubhadh 155:
ard-mandat 190: mennat, mendat; tigh-comhnuidh
ardollamh 171: ard-fhear-teagaisg; priomh-bhàrd
ármunn 149: see note
arrachta 167: “neartmhar, cródha, beódha, árdha, curata” (synonyms)
ársaidh 140: sean
atach 177, 184: athchuinge, guidhe
ath- 56: see note
athais 97: aobhar - nàire, masladh; disgrace, reproach
athchaithte 173: see note
athchumair 142: athghoirid
athdhath 88: eadar-sholus an fheasgair; beul na h-oidhche, an uair a thig caochladh datha air an iarmailt agus air an t-saoghal gu léir
bacaideach 86: ? ag cur bacaidh air naimhdibh. But probably a word made up to sound with *bucaideach*
bárdagha 153: n. pl. of bárd; a garrison; from Eng. *ward*

- barr-chaol* 86: faobharach; see note
- barrghulach* 166: barrach; tips of branches
- básuighthe* 162: g. of básughadh, v. n. of básuighim, slay (*transitive*)
- béaloideas* 164: beul-aithris
- beanaim* 166: gearr, buail; *beanaim as*, toir as
- bearbhaim* 166: bruith
- beum sgéithe* 93: see note
- biadhtach* 160: duine fial
- blaomadh* 88: a foolish start (*II. Soc. Dict.*)
- bhóichéadach* 158: aig an robh àireamh mhór bhó
- do bhunadh* 178: as am bun
- both* 159, 160: f. in Ir., m. in Sc. G.
- bràighe* 155: see note
- brománach* 181: fear aincolach gun mhodh
- bronnaim* 174: tiodhlaic, tabhair gu saor
- brughaidh* 158: fear fearainn; tuathanach
- bruideadh* 142: cainnte; cf. Fr. and Eng. *bruit*
- buaidherrtha* 150: buaireasach; troubled, agitated
- buairdheartha* 179: buaireanta; seductive, hurtful
- buannacht* 167: coimheadh; cairtealan saora
- buannadha* 165: n. pl. of buanna; fear a ni cogadh air tuarasdál; saighdear
- bucaideach* 86: copanach; Ir. bocóid, the stud or boss of a shield
- buime* 159: muime; cf. Ir. beangán, Sc. G. meangan
- cádhas*, m., 163: mór spéis, urram
- cailleadh* 94: see note
- caithréim*, m. f., 149: buaidh; triumph; *cath*, battle, and *rém*, a shout *Reim, a*
- caomhna* 165, 170: (*caomhnadh*) v. n. of *caomhnaim*, keep, protect
- caonach*, m., 166: cónneach
- caoraigheacht* 144: creach; *muinntir na caoraigheacht*, luchd creiche
- carrach* 147: scurfy, scabby; epithet applied to Alasdair, brother of Donald of Harlaw. He was of the very fair-haired type whose skin roughens and peels with exposure
- cean* 172: peacadh
- ceann*: a ciounn 150, to meet; air a chiounn 156, before him; tar ceann 165, notwithstanding; with *gur*, although; do chionnd 179, for the sake of
- cert* 146; g. ciort 149; còir
- cétlongadh* 151: trasgadh
- ceanál* 160: gné
- cion* 171: meas
- clàr* 95: clàrsach
- cláraige* 154: g. of clárach, timber
- cleiteam* 214: note
- cloictheach* 175: tigh chlag
- coda* 144; g. of cuid f., rann; share
- còdach* 139: (*comhdach*), dearbhadh, fianuis
- codarsna* 142: crosda, naimhdeil
- coilecadha* 166: n. pl. of coileaidh, a flock bed, quilt
- coimhichte* 148: cuideachd; luchd-leanmhuinn
- coimhleasuighim* 179: join in amending, repairing, or piecing together
- coinghioll* 168: cùmhnant, cumha
- coimheadh* 165: cairtealan saora; "conveth"; refectio; free billeting
- coire féile*: 158: cauldron of hospitality; open table
- cóirigim* 157: cuir an òrdugh; deasaich
- Course.*

- comhgar* 166: faisgeadh; nearness
connóraigim 170: cuir air bonn
conghail 155: stri
congnamh 155: cuideachadh; cobhair
connarthaib 170: d. pl. of *connradh*; coimheangal, cùmhnant
contrardha 142: crosda
corrachas 142: sgios
cosc 165: bacadh, ceannsachadh
cosmhála 177: see note
cosnaim 150: dìon, teasairg; *v. n.* cosnadh
cradh 157: (*crodh*), buar; tochradh
criadhaireadha 166: n. pl. of *criadhaire*; treabhaiche, oibriche
crionna 163: glic
crúdhaim 159: bleoghainn
cuan 165: port, caladh, bàgh, loch-mara; in Sc. Gael. "ocean"
cúigeadh 146: cóigeadh; còig còigidhe na h-Eireann, the five provinces of Ireland, the fifth being Meath
cumhdach 149: comhdach air son leabhair no nì luachmhoir eile; do chumhdach 179, a ghleidheadh o dhìchuimhne
cumhdaighim 145: cuir an uidheam
comairce 181: (*comairce*, *comairghe*): dìon, tearmunn; comraich
cumasg 154: comhstri
cundtabhairt 178: cunnart

dá n- 168, etc.: na'n
dáilim 160: roinn
dál and *i ndáil* 162: to (with *g.*); is eadh is dáil do na mnaibh, it is the nature of women, 163
dála 174: as regards, with gen.
dalachrann 86: *v.* note
dásacht 155: boile, cuthach

dasunnach 94:
dearóile, *f.*, 163: staid iosal; bechdainn
deibhléan 170: beathach lag; weakling (orphan—Dinneen), from Lat. *debilis*
deichneabhar 160: deichnear
déisinneach 94: (*déisneach*) oillteil
derbhrathar 146: bràthair .i. dearbh-bhrathair; cf. *deirbhsuír*, a sister; *dearbh-chomhdhalta*, a foster brother
di-beatha 73: see note
dibhfeargach 165: dioghaltach, feargach
dingmhálta 177: oirdheire, cliù-thoillteanach
dióchra 177: dian, dùrachdach
díol 160: mo dhíol, mo thoirt seachad
diongbhála 149, *g.* of *diongbháil* (*diongmháil*); airidh, cubhaidh
ditheannan 94: ? frasan
dlaoi 166: dual, ciabhadh
dosgartha 143: nach gabh gluasad
draoi 172: see note
druineach 111: (*druidhneach* is a wrong spelling); see note
dúabháil 152:
dubh-chapull 80: see note

éacht 170: cùmhnant, bann
eachtrann 165: eachdranach; fear a tìr chéin
eadar 27: see note
eadh 163, etc.: 3 p. sg. pronounced; see note, p. 14
éalódh 159, 161: teicheadh, fuadach
eangnamh 145: tapadh, téomradh, ealamhachd
édalach 154: saoiibhir; pailte an fheadail
eimhir 166: (*eibhear*), granite; "clocha éibhir, some sort of granite-like stones, called by the peasants in English

- 'fairy stones.' — Douglas
Hyde, *Ir. Text Soc.* I., 203
- eineach* 145: toirbheartas, fialachd; g. cinigh
- éinne* 161: aon ní
- elerc* 186: àite cumhang an glacar féidh; O.Ir. *erlec*, an ambush; Gael. *cileirg* (Perth and West); *iolairg* (Inverness); Elrick
- engnamhach* 146: deas, calamh
- fa*: mu
- fá* 158: bu; 3rd sg. pret. of subst. vb.
- fa deara* 174: tugadar fa deara, they caused
- fàd-còmhraig* 93: see note
- faighidheacht* 142: càineadh, searbhadh
- faisnéis*, f., 164: toirt cumtais
- fàlaire*, f., 79: a palfrey; Ir. falabhraidh, from *palfrey*
- falpanach* 82: onomatopoeitic; cf. Scots *whulp*, to belabour, wallop
- falach-cuain* 89: car-mu-chnoc; hide-and-peek
- feallsamh* 173: feallsanach (from feallsamhach); O.Ir. *fealsub*, from Lat. Gr. *philosophus*
- fearralong* 29: spectre ship
- ferléinn* 188: see note
- fèath* 96: ciùine
- féchain* 178: faicinn, sealltainn air
- fecht* 155: àm, uair; fecht n-aon, aon uair; fecht n-aill, uair eile
- feidhm* 160: gnìomh, obair, seirbhis, feum
- feilbheart*, f., 161: droch gnìomh; gnìomh cealgach
- fiadhain* 155: teisteanas, fiannis
- fiathfroighim* 150, 160-163: (fiathfroighim); feòraich
- fiabhòth* 166: bothan-seilge; pubull; longart (longphort)
- fiann* 16. 136: see notes
- fionn fann foinn na gealaich* 87: see note
- fionghalach* 162: fear a mharbhas neach d'a theaghlach fhéin; parricide
- finnsgé* 165: faoin sgeul; romance
- fiosnacha* 79: eolach, seòlta
- fiucha* 166: (finchadh), goile
- fiughaidh* 82: ?
- fiunnfàch* 150: (fionntach); fionn, aoibhinn, còir
- foghar*, m., 172: fuaim, from *fo* and *gar*, root of *goir*, cry
- foghla* 178: (*luchd* must be understood, having probably dropped from the text) fir reubainn; g. of *foghail*, f.
- foghnamh* 180: fòghnadh; feidhm no foghnamh, use or need
- foisneach* 79: socrach (?); "briathra foisdineach fáigheamhla," *Ir. Text Soc.*, I., 34; O'Reilly has *foislineach*, "serious," and *foistcanach*, "arranged in good order"
- foirecadal*, m., 176: teagasg
- foiréigne*, f., 178: foireiginn, fòirneart
- fóirithin* 174: v. n. of *fóirim*; fòir, cobhair
- foirlethain* 164: ro-leathan
- follamhnughadh* 175: riaghladh
- foraire*, f., 157: advance guard
- frasmhullach* 89: fìor-mhullach; ? fasmhullach, firm top
- friochdadh* 94: bioradh, stobadh; "a quick stab"—McAlpine's *Dict.*; from Eng. *prick*
- fromhadh* 161, 162: dearbhadh; from Lat. *probo*
- fuilid*, 150, 166: tha iad; 3rd pl. pr. ind.
- fulacht* 166: àite còcaireachd
- fulangach* 82: làidir, rìghinn, from *fulang*, endure
- fulpanaich* 82: see *falpanaich*
- furthainn*, f., 167: fòghnadh, pailteas

x *leq. fuidhaidh* < *fidhad*

- gachanach* 90: harsh; strong enough to make one gasp
gallán 171: clach' seasaidh
gaois 167: gliocas
gean 159: grádh, seire
giollanrádh, f., 166: buidheann ghillean; cf. *macradh*, *eachradh*; *-rad(h)*, collective suffix
glún, m., 139: ginealach; so A.S. *cneo*. It is said of Columba: bud e an dechmad glún o Cormac ua Cuinn é; *Celt. Zeit.* 3 546
go n-: (1) prep., with; (2) conj., that, so that.
goid, f., 165: g. gada
gonadh 170: ionnus gur; O.Ir. *conid*
grádh 167: ceum; degree, from Lat. *gradus*
gréis, m., 173: g. of *gréas*, embroidery; *griasaich* has the specialised meaning of "shoemaker," originally, a worker in any kind of fine needlework
groidh 159: greigh; a stud of horses
guais 161: cunnart
gurab 162: for *corrop*=*co-ro-ba* (*ba*, verb "to be"), here equivalent to *gur*, *that*. In Irish *gurab* comes before vowels, and *gur* before consonants—(Dinneen's *Dict.*)
guibhne 79: see note
iar n-, prep., after.
iarmhar, m., 173: fuigheal
il-iomad 157: àireamh ro-mhór
imarcacha 181: pl. of *iomarcach*; ro-lionmhor
imarcaidh, f., 177, 180: tuilleadh is a' chòir; excess; opposed to *easbhuidh*
inchreidthe 164: furasda a chreidsinn, *no*, a ghabhas creidsinn
inneall suain 166: uidheam-achadh air son cadail
iochd air n-achd 23: a dheoin no dh'aindheoin
iomorro 162: gidheadh
ionadh, m., 146: ionad
ionmharbhtha 182: ionchuidh no deas air son am marbhadh; reamhar
ionnsaigh: a visit, attack; see note, p. 11
ionnsaighim 144: I attack
iontugtha 175: furasda a thuigsinn x
lachanaich 82: gàire; a loud continued laughter, or, repeated bursts of laughter.—McAlpine
lacht, m., 159: bainne; from Lat. *lac*, *lact-is*
làire 157: (1) *gobhal*, (2) *bealach*
lámhach, f., 173: urchair
lámhaim 169: dùraig, dare
lánamhain, f., 170: lánan, m.
lár, m., 159: meadhon
leadrán 161: ag leadrán air, importuning him (for *aig* of text read *air*)
lear, m., 82: g. lir; muir. In the ancient mythology Lear is a sea god, father of the sea god Manannan mac Lir
leathaim 172: sgaoil
leigeir 153 (léighear): siege; from Eng. leaguer, Dutch leger; Ger. legen, lay; Eng. lair
leth- 93: see note
liansgaraidh 136: c r a o b h choibhneis; sloinntearachd
lingim 164: leum; pret., *ro ling*, 174
logha 170: g. of *logh*, m.; duais, prís
loghmhór 168: luachmhor
longphort 169: camp, dùn, lùchairt

los 142: gabh los, gabh beachd; ar los a bhráthar, on account of his kinsman (Dinneen)
luadhuidheacht 179: n. from *luadhaim*, I mention
luaidrean 143: luasgadh (?). Armstrong's *Dict.* has *luaidrean*, a vagabond; also, *vagary*
mac léighind 181: a scholar; cf. fear léighinn
máilín 154: máileid
manach 94: cleasaiche
 each cleasach dochanadh ceilg monach isin t-sen ghaedheilg
 —*Cóir Anmann*, 205: Stokes
manaich dhubha 145: see note
mar 166, 171: in phrase *mar atá*, is e sin ri rádh; to wit. Elsewhere = Sc. G. *far*, where
martacht 153: mairtfheoil
marthain 161: v. n. of *maraim*; mair, last
mean air mhean 134: uidhe air n-nidhe; little by little; *air* here = *iar*, after; *mean* = *mion*
mionn 173: relic of a saint; oath
moghaidh 161: more commonly *mogha*: tràill
mogsaine, f., 173: tràilleachd
móid 169: bóid; cf. *muime*, *buimigh*
morbhair, m., 152: moirear: old *mormaer*; *mor*- is usually referred to *mór*, great; but it may be *mor*, sea; cf. ré coimhead chuan na criche ar fhoirneart eachtrann, 165
muaidhe 161, 162: buachaille mhuc
muna 168: if not
múnadh, m., 174: teagasg; earal
naomhtha 141: see note
násadh 170: cuimhniughadh, remembrance? (so Keating); E. Ir. *nassad*, festival?

òigean 94: see note
òlach 87: hero? (perhaps here for *òglach*, *òg-laoch*, young warrior)
oircheas 171: cubhaidh, ceart
oirchtas, m., 143: coinne, aonach
oirchta, f., 147: g. of *oireacht*, a clan, faction
oirfideach, m., 173: fear-ciùil
oirthir 19: see note
ollomhdha 158: ealanta
òrd, m., 147: sacred ritual; order of clergy

-radh 76: see note
a ris 13: see note
ruaithneach, m., 173: see *buanna*
rùn, m., 161, 162: sgeul-rùn; rùn diomhair; cagar
ruitheannan 79: see note

saoi, m., 181: àrd-sgoileir
sàr 15: see note
sbailp, f., 143: pròis; féin-spéis
scagtha 142: soilleir
scaoil, f., 159 (scaoth): treud
scoith, f., 160: sop
scor, m., 159: greigh each
screapall, m., 169: a scruple; three or four pence
seach 85: see note
seacheadha, f., 172: pl. of *seithe*; *seiche*
sead-chomharthaidhe, m., 164, 171: memorials
searganach 90: fear seacanta, duine air a sheargadh
scinn 142: see note
sgithich 94: see note
sgó 83: a stray cloud (Eigg and Skye)—K. Macleod
sgothaich 94: see note
siair, f., 161: gen. *seathrach*: piuthar
sillcadh 172: sealladh
siogaidh 79: see note
siolaigim 146: siolaich, thig, tàrmaich

siorachd 90: see note
slacanta 86: slacau, lorg, cuaille
slánadh, m., 168: urras
sleachtaibh suad 179: d. pl. of sliocht; records of the learned
sliocht, m., 177: (1) track, trace; (2) posterity, race, family; (3) extract, portion, notice, version
snadhmadh 172: (snaidhmeadh); ceangal, pòsadh
sochair, m., 145: rath, soirbheachadh
sochraid 147: luchd - leanmhuinn; còisridh
soibhèasach 170: modhail, oileanta
soichim 168: ruig
somholta 160: ionmholta, cliùiteach
sruth, m., 173: duine aosda, duine foghlumte
staire 164: eachdraidh; from Lat. Gr. *historia*, through Welsh
suadh, m., 179: bàrd, duine glic agus foghlumte; really gen. of *saoi*; so, *draoi*, g. *druadh*
suagan 166: sùgan
suaitheanta 180: soilleir, so-fhaicsinneach, easily known; conspicuous; hence suaicheantàs
sul 168: mus

tácharan 143: fear lag, gun treoir
taire 142: taire sin, beyond that; over and above that
tair éis 152 (tar éis): an déidh; éis, O.Ir. *éisse*, primarily means "track"; cf. *a ris*, note on p. 13
tairteil 79: see note
taise, f., 149: a relic
támhlorg 179: tabular staff; fr. *tábhul-lorg*; Lat. *tábula*
teachd (sing. and pl.) 146: teachdaire

teithim 167: teich; compare *seithe*, *seiche*; *bruithim*, *bruich*; *ithim*, *ith(ich)*
teudor 79: see note
do thiomain 170: to drive—iomain
toisg, f., 155: gnothach, turus
toil-eadraiginn 94:
torann-bhorb 154: le farum uamhasach
tórramh 148: faire air duine marbh; torradh; a wake; funeral obsequies
trachtaim 151: I treat, from Lat. *tracto*
traothaim 174: (traochaim), ceanusaich
tré, prep., 162: owing to; followed here by a clause
treathanmóra 166: ro-mhóra
treithe, f., 167: deagh bheusan, ealainean
triúcha chúd 173: a cantred; a tuath, or tribe land, containing 30 ballys (*baile-biataigh*). Each *baile-biataigh* contained 12 *seisreachs* or ploughlands, and each *seisreach* 120 large Irish acres. A *baile* should keep four herds of cows of 75 each. A *seisreach* was as much as one plough could turn.—Joyce, *Soc. Hist.*, I., 40
trú, m., 142: duine truagh; primarily, a doomed person, fated to die
tuairim, f., 150, 156: about
tuaitheal 17: see note
tuillim 144: (intr.) find room, fit into
tulgadh 2: air an càradh; from *tolg*, g. *tuilg*, leabaidh, uirigh
tulmsag, f., 92: cnocan beag
tung, f., 79: cladh, cill; aite adhlaic; from O.N. *tunga*, a tongue, spit of land at the junction of two streams. Norse shows no trace of this secondary meaning of "burial

- place," which must therefore have developed in Gaelic. Cf. *cluain*, (1) meadow, (2) burying-ground (Armstrong)
- uidh air n-uidh* : ceum air ceum; cf. *iochd air n-achd*; in both cases *air=iar*, after, which originally ended in *-n*
- uirt* 79 : see note
- urchas* 170 : *urchasg*; an anti-dote
- urmhór* 146, 157 : *móran*; an *urmhór*, a' chuid as mò dhiubh; from *air* (intensive) and *mór*
- urrainn* 50 : see note
- urrasgithinn* 87 : see note
- ur-thalamh* 89 : the wide earth; from *air* and *talamh*

Omnes istam generationis ab ab
nacham usque ad adam generationis
xiiii. Et adam usque ad
transmigrationem babilonis ge
nerationis. xiiii. Et ad transmig
rationem babilonis usque ad xpm
generationis. xiiii. 7

Hinc prologus. Item incipit ne
stiangelii secundum matthiam. 7

Colucille 7 donatij me corpus uel
rangator ahi mannoalyt dia doib go
nie abbozoboz 7 bede cyrdnke nobomoz
misi bucan apigun 7 hie pochnaw doib
izagias pax ipagie gobnath omagnasi
7othorec. rangator apachle pen icathias
ele 7 donatij nicolucille p iapfallon donat
de 7 donatij qumojunari. bede zonday
tabrad do 7 nichapat 7 nozab me do galay
iapnshie nagshie 7 nobomayeb act maobbe
iapshy docturo moji dactac nagshie zondid h

z. d. 10

hincade lfr tme zandiyad plante do 7 doinat
 7 bbaht uacine ttipnat zonce chloie pitee
 me gqinat doponpat in hincade 7 tanc
 plante do. Jany en doinat collucille do dpor
 tan tchaonais rhi 7 porabact 7 ponacab t hie
 dhi zede tiao pynabao blifrec buaoace tan
 sac dapa dpor tan tpy capchay ppa collucille
 polabori colucille bedear anin ohunn inacc;
 Comgeall me foa doinat uaqwa nice purline
 docolucille 7 do dpor tan. Mopidac me moxcunh
 doinat pitee me gqinat 7 achao toche tinn.
 7 bahe nobomoxmari 7 nobochorfe. Natam
 me caquill doinat eut moxtmonitakt 7 caln me
 batm doinat eut wipres. Donnall me gpic
 7 malhyrte me chachul doinat pitee imulenn.
 do dpor tan. Cachel me moxcunh doinat achao
 naglyite do dpor tan. Donnall me pakoya 7
 malcolu me culeon doinat pat bidbin do dia 7 do
 dpor tan. Malcolu me cinatha doinat eut
 pms ibbrobin 7 ipitee me gobnois 7 da dabs
 uaccan pporabao. Malcolu me moxlhyrte
 doinat foelgie. Malhyrte me lulog doinat



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Insulis m. John Stewart - 1342
294 Dispers^{ed} in John de Insulis & Marg.
d. of Robert Stewart - 1350
20 Murder of Adam of Calthness 1222
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Tua mis' Dombuall nan Dombuall
Am eudh'as air Duin Dombuall
A' tabhant càin sin d'ingh gas a màireach
Shuith' a' Dh'ic' Hoidh' Bhig,
Air Cill. ma-humay,
Sua' an fhaith'as dè
Agus sìs an h-ifrinn,
Fhad 's a' sheideas gaoth
's a' ruitheas uighe,
Agus so an lath'ian Cathra' mo bhean
Agus Bhig bhag mo bhanaltrum.

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Ordinary summer term 1850

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